The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 10.—WHOLE NUMBER 998.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for May.

1. St. Philip and St. James the Apostles.
5. Fifth Sunday after Easter or Rogation Sunday.
6. Rogation Day.
7. " "
8. " "
9. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
12. Sunday after Ascension Day.
19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

JUNE.

2. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

Poetry.

For the Churchman.

The Buried Oratory.

In the course of the excavations lately making at Fountains Abbey, Studley Park, Yorkshire;—a beautiful little chapel has been laid open, which is supposed to have been built previous to the year 1245, and to have been the private Oratory of the Abbot. The altar is nearly perfect: the encaustic tiles are numerous and interesting.

What hour beheld, thou buried vault of stone,
The Abbot kneeling last in secret prayer?
And deemed he when that awful act was done,
Ages should wrap thee from the living air?

More strange the thoughts that rise within the breast
Of him who treads upon thy sacred floor,
Than Pompeii's halls, the lordly Roman's rest,
Call from the depth of time's oblivious store.

The tortur'd mountain, from its womb of fire,
May pour destruction o'er a city's head,
But whence the cold neglect, th' occasion dire
That urn'd thy altar in its lowly bed?

The soil was piled o'er Nineveh! 'Twas well—
The winged lions near each sculptur'd shrine,
Led but the steps to heathen orgies fell,
Therefore their grave was made by hands divine *

But shame to Christendom that e'en one spot,
Claim'd by the Cross and consecrate to God,
Should be entombed in darkness, and forgot,
Whilst Christian men were treading on earth's sod.

Thou speak'st of past and future—of a past
With glorious mem'ries fraught tho' hung with cloud
And of a future, evil cannot blast,
Tho' threat'ning tempests still its lapse enshroud.

Thou tell'st there are realities on earth,
Peaceful and aye the same, tho' nations rock—
The same to those whose eyes beheld thy birth,
To us who reel beneath time's battle shock.

One thought possess'd the many hearts that came,
Age after age, to kneel in solemn prayer,
Before thy tranquil altar—Jesus' name
Was lov'd, ador'd, invoked and pleaded there.

Still can the heart adoring all renew
The Spirit of the first pray'r thence upsent—
For dead and living from one fountain drew,
Their changeless creed in one communion blent.

And could we bridge the chasm of long years
And in his cell the saint departed meet,
A brother's eyes would shed affections tears,
A brother's hands would grasp, his lips would greet.

Nought unto us would be the ebb and flow,
The pride, the pomp, the circumstance of all
The unreal things that dazzle men below,
Awake, vain hopes, with fears as vain appal.

Great is the mystery of Godliness!
God manifest in flesh and crucified!
In this still spot He comes our souls to bless,
His Body view, the Blood from out His side.

Such the fraternal words the sainted dead
Rais'd from the dust would speak in holy love!
Still with the food he tasted are we fed,
And onward to the same eternal heaven move.

Oh, vast the army, mighty the array
Strong weapon'd, lion-hearted, that hath warr'd
In Truth's stern unity—and tho' decay
Full oft to human sight, their work hath marr'd
And few and feeble seem'd they—shall they stand
Where falls the turret's pow'r, the sceptic's pride,
Victorious over evil a firm band,
Like ransom'd Israel by the Red Sea tide:

Waddington. T. H. H.

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* I will make thy grave, for thou art vile.—*Nahum I. 14.*

Selected Matter.

From the Bishop of Exeter's Letter to the Archbishop of Canterbury.

MR. GORHAM'S HERESIES.

There remains, I rejoice to say, but one other evidence for your Grace's principle of charitable presumption, the Defence of the Services of the Church by the Bishops at the Savoy Conference.

The complaint of the Nonconformists was—

"That whereas throughout the several offices the phrase is such as presumes all persons (within the Communion of the Church) to be regenerated, converted, and in an actual state of grace (which, had ecclesiastical discipline been truly and vigorously executed, in the exclusion of scandalous and obstinate sinners, might be better supposed; but there having been, and still being, a confessed want of that, as in Liturgy is acknowledged, it cannot be rationally admitted in the utmost latitude of charity): we desire that this may be reformed."—Cardwell Conf., 308.

The Bishops answered—

"Our prayers and the phrase of them surely supposes no more than that they are saints by calling, sanctified in Christ Jesus, by their baptism admitted into Christ's congregation, and so to be reckoned members of that society till either they shall separate themselves by wilful schism, or be separated by legal excommunication; which they seem earnestly to desire, and so do we."

The Bishops, in another place, explain what *they* mean by "charitable presumption," *i. e.*, that it relates to adults, not to infants; to those who *can*, by their own will, *retain* or *lose* the grace of God, not to those who are incapable of any *will*, either to *receive* or *reject* it, but upon whom our Saviour Christ *confers* it. In defending the Confirmation Service, they assert *positively* that the grace of Baptism was *conferred* upon infants, but say that the Church "presumes charitably," not that they have *received* it, but that, when they come to be confirmed, they have not "*totally lost*" it.

"And it is charitably presumed that, notwithstanding the frailties and slips of their childhood, they have not *totally lost* what *was in Baptism conferred* upon them, and therefore adds, 'Strengthen them,' &c."—Ib. 359.

My Lord, I entirely agree with your Grace that on this principle all common prayer must be framed; for common prayer is no other than the united prayer of all who are gathered together in Christ's name. But the bearing which this may have on the charitable hypothesis on which you say that the words which declare children to be regenerate in their Baptism must be construed, will come more properly under consideration in dealing with *the Judgment* of the Judicial Committee, to which I now proceed:—

The nature of that judgment will become clearer if I state the two chief heresies of Mr. Gorham.

I. Whereas the Nicene Creed declares that there is "one Baptism for the remission of sins," and since infants have no actual sins, this would not be true of *them* unless original sin were remitted to them in Baptism; and the Church has anathematized those who so teach, "ut in eis forma Baptismatis in remissionem peccatorum non vera sed falsa sit" (Cod. Eccl. Afr. can. 110); and the whole Church has ever believed that original sin is remitted to all infants in Baptism, Mr. Gorham denies that it is remitted in Baptism to *any*. For he holds, that where it exists, it is a hindrance to the right reception of Baptism, and that those infants only who receive Baptism *rightly, i. e.* having had an act of prævenient grace, receive any benefit from it. So then whereas the Church teaches that original sin is remitted by Baptism, Mr. Gorham teaches that it is either remitted before, when God bestows this act of prævenient grace (a limitation of the mercies of God to infants which Holy Scripture does not warrant), or not remitted at all to the infant when baptized.

This is clearly stated in the following passages;

ANSWER 15, p. 83.—"Our Church holds, and I hold, that no spiritual grace is conveyed in Baptism, except to *worthy recipients*: and as infants are by nature *un*worthy recipients, 'being born in sin, and the children of wrath,' they cannot receive any benefit from Baptism, except there shall have been a prævenient act of grace to make them worthy."

QUESTION LXX., p. 123.—"In your Answer No. 15 you say,—

"The Church holds, and I hold, that no spiritual grace is conveyed in Baptism, except to *worthy recipients*; and as infants are by nature *un*worthy recipients, 'being born in sin, and the children of wrath,' they cannot receive any benefit from Baptism, except there shall have been a prævenient act of grace to make them worthy." [See p. 83.]

"Do you there mean that a prevenient act of grace is necessary to enable infants, being born in sin, and the children of wrath, to receive any benefit from Baptism?"

ANSWER 70.—"I do."

ANSWER 71. p. 125.—"Secondly. I hold, and have again and again maintained, that Article 25 dogmatically declares that the Sacraments 'have a wholesome effect or operation on such ONLY as worthily receive the same.' This dogmatical teaching shuts us up in the conclusion, that 'the child of *wrath*,' if the wholesome effect of Baptism was absolutely wrought in it, must have been made 'worthy' (that is, have been *qualified* for the blessing) by a prevenient act of *grace*. If we deny this conclusion, we allow that 'the child of wrath,' and 'born in sin,' is *in that state* 'worthy;' or we must deny that sinful condition by nature, and so fall direct into the Pelagian heresy."

ANSWER 74, p. 131.—"I recur, however, finally to the position—which I early took up, and have so often occupied in this Examination—from which I think neither this nor any other *indirect* consideration can dislodge me,—that the 'wholesome *effect*' of Baptism in this, because in every case, is rigidly declared by Article 25 to be limited to due reception, and therefore to an act of grace prævenient to the administration of the Sacrament."

II. The gifts which the Catholic Church, and in it our own, has ever taught and does teach to be given by God in and by the sacrament of Baptism, Mr. Gorham teaches to be given *before* Baptism, whenever Baptism is received rightly, ascribing these gifts either to the prævenient act of grace, which, as to infants, he has adopted from the inventions of men, not from the word of God, or to faith, which our Church declares that infants cannot have.

These gifts are "remission of sins," or justification; being "born again," or regeneration; being *made* "the child of God," or adoption.

Of these, Mr. Gorham declares that *regeneration* takes place *before* Baptism, through the act of prævenient grace, in direct contradiction to our Lord's words (according to the sense of the whole Church and our own Baptismal office), "Except a man be born of water and the Spirit." Thus he separates regeneration wholly from Baptism, as in no way an effect of it, since, according to him, it *precedes* it.

ANSWER 19, p. 85.—"If such infants die before they commit 'actual sin,' the Church holds, and I hold, that they are 'undoubtedly saved;' and therefore they *must* have been regenerated by an act of grace prævenient to their Baptism, in order to make them worthy recipients of that Sacrament."

And without reference to that act of "prævenient grace," he states that the *new nature* is given *before* Baptism:—

ANSWER 27, p. 88.—"In fact, the new nature must have been possessed by those 'who receive Baptism rightly;' and therefore possessed *before* the seal was affixed."

And in answer 23, p. 86, he speaks, *in the past* of the "*new nature*" having been implant*ed*, and faith possess*ed* before, as contrasted with the gift (as he supposes) in Baptism—the confirmation of faith, of which he speaks in the *present*.

"According to this doctrine of the Church, is Baptism a sign of anything else?"

"It *may* be, and very often *is*, a sign of *nothing more*; but if it be received 'rightly, worthily, and by faith,' it is an '*effectual* sign' of God's 'grace' bestowed, which implant*ed* a new nature and produc*ed* the faith, both professed and possessed; and it is also a sign of 'God's good-will towards us,' by which he 'strengthens' and confirms our 'faith' in him."

In like way, as to *adoption*. Whereas our Church from Holy Scripture declares that the child was "*therein* made a child of God," &c., Mr. Gorham declares that all who receive Baptism rightly *have been made* children of God before, and in Baptism that is *attested* which they were made before.

These are his words:—

ANSWER 59, p. 111.—"The Church holds, and I hold, that the worthy reception here [i. e. in Question 59] recognised, implies Faith (see Article 27, and see the requirements from the sponsors in the Baptismal Service), but as the stipulation of '*Faith goes before* Baptism, and as the condition of '*being* the child of God' is a blessing conferred by '*Faith*') John i. 12, 13; Gal. iii. 26),—hence the blessing of 'adoption' also *precedes* Baptism in its essence; but it is declared, attested, and *manifested* by that sacrament, as [ordained to be] a seal or sign of the gift."

ANSWER 60, p. 113.—"That 'faith,' and that filial state, though clearly to be 'ascribed to God,' was given to the worthy recipient (—for we are here all along assuming this worthiness)—*before* Baptism, and not *in* Baptism."

ANSWER 97.—"If adoption were not co-existent with, or instantly consequent on, Faith,—but were relegated to the period of Baptism,—then the believer would be 'born of the will of the flesh,' &c, 'of will of man;' since man *can* will to select the time."

In like way, again, as to "remission of sins," or *justification*, he says that it must "precede beneficial Baptism:"

ANSWER 125, p. 197.—"As Faith must *precede* beneficial Baptism, and as Justification is invariably consequent on Faith, therefore Justification also *precedes* beneficial Baptism, and cannot be equivalent to it."

And this last statement I could not at all suppose to be qualified by the statement which follows:—

"Justification, like Faith and Adoption (three graces which always are co-existent, or at least immediately consequent to each other), is so far from being equivalent to Baptism, that it may take place *before*, *in*, or *after* that sacrament."

His system admits of justification "*before*" Baptism, or "*after*" Baptism, not *in* Baptism, except by a miracle. Those who receive Baptism, receive it worthily or unworthily. There is no third class, and Mr. Gorham insists on these two. But of these, he had just stated that those who receive Baptism worthily must have been justified *before* Baptism. "Justification *precedes* beneficial Baptism." In those who receive Baptism unworthily, if God gives them repentance, justification would take place *after* Baptism. There is absolutely no place, according to him, for justification *in* Baptism, unless it should please Almighty God, by a miracle, at the moment of Baptism, to convert one who had come to it unworthily.

The heresies, then, my Lord, which came out in my examination of Mr. Gorham, and for which I refused him institution, are these: 1st. That by declaring original sin to be a hindrance to the benefit of Baptism, he denied the Article of the Creed, "One Baptism for the remission of sins;" 2nd. That he separated entirely "the inward and spiritual grace" from the Sacrament, inasmuch as he stated "regeneration" to *precede* Baptism, when Baptism was rightly received.

I can hardly describe with what amazement I found these heresies glossed over, or almost unnoticed in the judgment. I cannot, indeed, be surprised that highly respectable common law judges should not understand theological statements, and this does but illustrate the utter unfitness of such a court for the very responsible office put upon it, to decide upon appeal whether a Clerk, charged with unsound doctrine, was fitted for the cure of souls. But, my Lord, I cannot understand how even your wish to see everything as favourably as you can, can have betrayed you into countenancing such entire mis-statement of unsound doctrine.

The heresy which I first named, that original sin is stated by Mr. Gorham to be a hindrance to the right reception of Baptism, instead of being remitted by it, is only noticed in the Judgment in these terms:—

"That in no case is regeneration in Baptism unconditional;" and

"What is signified by *right reception* is not determined by the Articles. Mr. Gorham says, that the expression always means or implies a fit state to receive,—viz, in the case of adults 'with faith and repentance,' and in the case of infants 'with God's grace and favor.'"

"With God's grace and favor," my Lord?—Who can deny this? Who could imagine the Sacrament of Christ administered healthfully *without* "God's grace and favor?" But these words, although quoted in the Judgment as Mr. Gorham's, I do not find in his answers. What Mr. Gorham does often and emphatically insist upon, are not "the grace and favor" of Almighty God, "the good will of our Heavenly Father, declared by His Son Jesus Christ," which our Prayer Book speaks of with regard to each infant brought to Baptism; it is not "the grace and mercy" which our Church teaches that "our Lord Jesus Christ doth deny unto such infants;" but "an *act* of prævenient grace" which he supposes (without any authority of God's word or the Church's teaching) to be given to some infants and denied to others; and that *upon* this, and *before* Baptism, and wholly independent of it, regeneration is conferred, and that it is denied to all besides, although baptized. The attention of the Judges had been called to this subject; some of them had commented upon it; yet in the Judgment, *it*, the very heresy, is dropped out of sight, and words are substituted which do not represent Mr. Gorham's doctrine, and which might even be used in a sound sense—"with God's grace and favor." What would any one of these Judges have thought, if, in the case of any libel against a *man*, one set of words had thus been substituted for another; or if a man were charged with wilful murder, and the Judge were, in summing up, to omit noticing any evidence, beyond such as established manslaughter?

The other class of false doctrine is wholly unnoticed. The only phrase bearing upon it which is selected out of Mr. Gorham's answers is just that one which might, *if pressed in one way*, become sound, but which would thereby contradict what he so repeatedly and emphatically states. The selection made by the Judges of passages to represent Mr. Gorham's doctrine is remarkable. They mingle together—1. Statements of our formularies, which Mr. Gorham adopts simply (there are two of these). 2. Statements from the Articles, which, from the context, apply plainly to adults alone, but which Mr. Gorham applies so as to restrain God's mercies towards *infants*. 3. Statements which either are not Mr Gorham's, or do not express his general meaning, or not clearly. A fourth class they wholly omit—those which do unequivocally and plainly express that he separates wholly the inward spiritual grace, which the Church declares to belong to Baptism, from that Sacrament. I must crave your Grace's attention to the statement of Mr. Gorham's doctrine, which, in sanctioning his acquittal, you have admitted to be correct.

I will recite the whole. The Judicial Committee says:—

"The doctrine held by Mr. Gorham appears to us to be this:—That Baptism is a sacrament generally necessary to salvation; but that the grace of regeneration does not so necessarily accompany the act of Baptism that regeneration invariably takes place in Baptism; that the grace may be granted before, in, or after Baptism; that Baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that, without reference to the qualification of the recipient, it is not in itself an effectual sign of grace. That infants baptized and dying before actual sin are certainly saved; but that in no case is regeneration in Baptism unconditional."

Now to consider it, sentence by sentence.

It begins with words of the Catechism.

"That Baptism is a Sacrament generally necessary to salvation:"

Then;

"But that the grace of regeneration does not *so necessarily* accompany the act of Baptism, that regeneration *invariably* takes place *in* Baptism."

Certainly, it is true Mr. Gorham "supposes that the grace of Regeneration does *not invariably* take place *in* Baptism," since he says that it *invariably* does *not*, *when Baptism is rightly received*. "They *must have been regenerated* by an act of grace *prævenient* to Baptism, in order to make them worthy recipients of that Sacrament"—(*Ans.* 19). "The new nature *must have been* possessed by those who receive Baptism rightly" (*Ans.* 27).

"That the grace may be granted before, in, or after Baptism."

"*The* grace," as it stands in the Judgment, would seem to be "the grace" of regeneration, since this had been spoken of just before. The words, as they stand in Mr. Gorham's answer, are spoken, not of "regeneration," but of "justification." Now, as to regeneration they would have been manifestly unsound, separating the inward spiritual grace of the Sacrament from the sign, so as only not to deny that Almighty God *may*, without any promise on His own part, but by His Sovereign Will, unknown and unrevealed to us, make the grace of regeneration coincide with the act of Baptism. But used of justification (with which it stands grammatically connected in Mr. Gorham's statement), it might, as an abstract statement of what in the nature of things is possible, have a sound sense. It is at least explained so, that Jeremiah and St. John Baptist were sanctified from the womb, and "the Holy Ghost fell upon Cornelius" *before* he was baptized; those who come to Baptism rightly receive remission of sins *in* Baptism; and adults who come to Baptism feignedly, without faith, or from worldly motives, receive only the Sacrament then, and if God gives them repentance, the Sacrament which they had received unworthily, profits them *after* Baptism. A sound sense might thus be given to the passage, if restrained to an abstract statement how justification *has been* wrought, and applying in part to extraordinary, and even miraculous cases. For as a practical statement as to God's present workings it would be self-contradictory. Justification, if understood of God's first acceptance of one unbaptized, who turns to God in true faith with the desire of Baptism, would in an adult be uniformly *before* Baptism; if understood of that act whereby God washes away his sins, it would be *in* Baptism. "Those which actually do sin *after* their Baptism, when they convert and turn to God unfeignedly, are washed from their sins by the Sacrifice of Christ," as our homily saith. And so these are *anew* justified *after* Baptism. Justification, then, in those who "after they have received the Holy Ghost, depart from grace given," and by the grace of God, arise again, is both *in* and *after* Baptism.—But it cannot, ever in the same sense, be according to God's revelation and promise, both *before* and *in* Baptism.

However, this one vague sentence is selected; and that just before it, in the same answer of Mr. Gorham, in which he declares that "justification *precedes beneficial* Baptism," as also all the other emphatic statements in which he asserts the same of "regeneration" and "adoption," are *ignored*.

The Judgment proceeds:—

"That Baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect."

This is, of course, true in itself, being in fact the words of different parts of Art. 25—"of the Sacraments" It is true as to adults, to whose case my examination had no reference, since adults are but seldom baptized now. But the Judgment again ignored the fact, that the only graces which Mr. Gorham supposes God to "work invisibly" in Baptism, are graces which according to our Church infants cannot have. That "*faith* is confirmed," which our Church says infants "cannot" have; and "*grace* increased," which infants, before Baptism, have not, "being by nature children of wrath." Mr. Gorham states one other thing, which "God works invisibly in us by this external pledge, *an assurance* that He has adopted us" (Ans. 39), of which, again, infants are manifestly incapable. But those graces of which infants, by God's mercy, are capable and which our Church teaches that God does "work invisibly in" them, "remission of sins by spiritual regeneration," "sanctification by the Holy Ghost," "regeneration with the Holy Spirit," "adoption as His children," "a death unto sin and a new birth unto righteousnes,"—these Mr. Gorham states to have taken place *before*, wherever Baptism is "rightly received." The Judgment however, uses the general term, "by which God works invisibly in us," omitting to state that Mr. Gorham supposes God to work by it, what our Church says infants have not or cannot have, and denies that He works *then* what our Church teaches that He *then always* works. This, again, may be very natural in common law judges. I regret that it escaped your Grace.

The Judgment continues:—

"And that without reference to the qualification of the recipient, it is not in itself an effectual sign of grace."

Most true, as it has ever been held by the whole Catholic Church, and must be held, of all those *capable* of "qualification."

But when, as in infants, there can be neither faith nor repentance, then God requireth not what He doth not give. "Though," says St. Augustine, "the little one have not yet faith formed in his mind, yet at least he puts no bar of any thought opposed to it; whence he receives the Sacrament beneficially."—*Ep.* 99, § 10.

And then, at last, mention is made in the Judgment of that upon which the whole does turn—the case of infants: and, first, the words of the Rubric to which Mr. Gorham expressed his dissent are repeated, "That infants baptized, and dying before they commit] actual sin, are certainly saved;" and so, at the close, all that is said of Mr. Gorham's unsound doctrine is wrapped up and veiled in the few words, "but in no case is regeneration in Baptism unconditional.' And in this statement, meager as it is, Mr. Gorham's special error is not simply omitted; it is, by implication, denied. The Judgment states Mr. Gorham's doctrine "in no case is regeneration *in* Baptism unconditional." Mr. Gorham's doctrine is, in no case is regeneration *in* Baptism, but when Baptism is rightly received, *before it*.

So much suppression of the truth converts a formal absolution of Mr. Gorham into a virtual condemnation of his doctrine. Grave charges thus glossed over are tacitly acknowledged, while the individual is acquitted. My Lord, truth does not usually thus shun the light.

(To be continued.)

(From the Calendar.)

The Swedish Church.

Mr. J. M. Neale has published a "Few words of hope," on the Gorham case, in which he institutes a brief comparison between the Swedish and the English Churches. He observes that "the former to all outward appearances, emerged from the Reformation, with far greater likelihood of duration. It was less changed in every respect; it retained greater dignity in its Offices; it was less spoiled and oppressed by the State. But every change in Sweden has been in a downward, every alteration in England, in an upward direction. Without such powerful enemies, without such narrow escapes, the Swedish establishment has lost and lost: the English Church pressed oftentimes out of measure, above strength, despairing even of life, has gained and gained."

These remarks may well introduce the following extract from a letter, lately received from the Rev. Mr. Unonius. After commenting on our late article on the Swedish Church, he says:

"Many of the Clergy in these countries do now, no doubt, despise their high privileges, and do not attach any importance to the Episcopal Office and the Apostolic Succession, considering it rather to be at variance with the principles of the Lutheran Reformation. True it is, as a clergyman of Finland has written to me, that 'the Lutheran Church in general rejects decidedly the Catholic doctrine, that, for the validity of a ministerial ordination, it is absolutely necessary that it shall be performed by a Bishop.' And one of the Symbola of the Lutheran Church, viz:—the articles of Smalkald, which also is acknowledged by the churches of Sweden and Finland, says expressly 'cum *jure divino non sint* diversi gradus Episcopi et pastoris, manifestum est, ordinationem a pastore in sua ecclesia] factum jure divino ratam esse.' But here a matter of very serious reflection is offered to those of the clergy of Sweden and Finland, who reject the Catholic doctrine. It is difficult to reject divine truth, and still be consistent in schemes of their own wisdom; it is difficult to be really honest in error. A deviation more or less from Catholic unity and Catholic principles bears its own fruits with it. In the case before us, 1000 of those, who do solemnly before the Altar of God, bind themselves to the Confession of the Lutheran Society, swear to two Symbola, of which, in one particular case, the one is altogether contradictory to the other. The decree of the Council of Upsala, A.D. 1593, also a symbol of the Churches of Sweden and Finland, says expressly (I quote from a letter to me from the present Archbishop of Sweden) 'those were called Bishops, to whom the care of more than one Parish and their clergy is committed; which order, as no doubt proceeding from God the Holy Ghost, as the giver of all good gifts, has always been observed in the Christian Church, and shall continually be observed unto the end of the world.' By this, different degrees in the ministry seem to be acknowledged as a divine institution, and the Catholic doctrine, above referred to, by no means rejected. But how to reconcile this symbol with the Articles of Smalkald, the Lutheran divines alone may be able to tell. To both these symbols, the clergy of Sweden and Finland pledge themselves by a solemn oath. In the Canons and Constitution of the Swedish Church, A.D. 1686, which yet remain in full force, is said, Chap. 19, Sect. 1, 'no one shall enter upon the ministerial office, who is not lawfully and regularly called and elected, and of his Bishop or Superintendent,' (the last *name* or *title* was, for a few years after the Reformation in Sweden, adopted by those who held the true *office* of a Bishop) 'examined, admitted and *ordained*.' 'Whosoever dare to exercise the ministerial office, not being in the prescribed way ordained by the Bishop, shall be punished,' (Chap. 22, Sect. 4.) The same Constitution says also, Chap. 21, Sect. 1, 'when a Bishop is to be consecrated, *Ordinator* shall, after the sermon, remind the people what a great grace and blessing it is of God the Holy Ghost, that He sends faithful ministers in his Church, of whom not all shall preach the Word of God, but also some of them, who have received higher gifts, shall be superiors over others, and give heed to, how faithfully and duly those, who stand under their jurisdiction and obedience, in doctrine and manner of life, perform this ministerial office.' Sect. 2. 'Then is to be read the exhortation of St. Paul to Timothy and Titus, concerning the proper qualifications and marks of a true Bishop,' and the 'letter of the King containing his appointment to the See, having been delivered to him, *Ordinandus* shall in presence of the whole congregation, lively, with his hands upon the Holy Scriptures take the following oath: I———do promise and swear by God and His Holy Gospel, that, as in the Name of the Holy and Triune God, I receive this Episcopal office, so shall I not only myself continue steadfast in the pure word of God and in the true religion, but also take care, that all others, both ministers and laity in the Diocese, shall also continue steadfast in the same, taking for my example and direction the Apostle Paul's doctrine and admonition to Titus and Timotheus concerning the duty and office of a true Bishop.' In this oath, which is of considerable length, the Bishop to be ordained, furthermore promises 'rightly to use the keys of the Kingdom of Heaven, and regularly to visit his Diocese,' and 'conscientiously to appoint and ordain well qualified persons for the Holy Office of the ministry.'—Sect. 3. '*Ordinandus* having repeated the Apostles' Creed, *Ordinator* delivers unto him the Episcopal office in the name of the Father, and of the Son, and of the Holy Ghost, laying, (together with the other Bishops *and Priests*, who are present,) hands upon his head, while the Lord's prayer is read, and then another proper prayer,' as set forth in the Liturgy. In the 22d Art. of the same Constitution is prescribed the manner, in which Priests are to be ordained.—There it is exprsssly said, that it must be by laying on of hands of a Bishop. The oath that in this case every *Ordinandus* has to repeat, is of quite a different character from that taken by a Bishop. There is nothing said of the keys, of ordination, &c. From which it is evident that the framers of this Constitution acknowledged Bishops and Presbyters to be two distinct orders in the ministry. This is also plainly laid down in the Liturgy of the Swedish Church.

The oath to be taken by a person receiving priest's orders, is also of considerable length, and commences in the following words: "I ———who now am called and ready to be received into the Holy ministry promise and swear by God and His Holy Gospel, that in this office I shall, neither within myself secretly profess, nor publicly to my Congregation spread and preach, any other doctrine than that which God the Holy Ghost has himself dictated and taught, and which at large is written in the Holy Bible, and briefly is expounded in our confession of faith and in the received symbols, viz: the Apostolic, Nicæne and Athanasian Creeds, and also the unaltered Conf. of Augsburg, which in the Council of Upsala, A. D. 1593, by all the States of the Kingdom was received and approved." The oath being taken, the holy office of a Priest is committed to him by the Bishop in the name of the Father, &c., *Ordinator* and his assistants, laying their hands on his head. Thus ordained, he is admonished in the word of the Apostle Peter to go and feed the flock of Christ.

By these and other quotations which I could make from the Constitution and Canons, and also from the Liturgy of the Church of Sweden, her consecration and ordination services, it is evident that according to the plain sense of the words—the literal as well as the spiritual—distinct orders of the ministry and Episcopacy as a Divine institution are acknowledged by that Church. The Articles of Smalkald, it is true, seem to speak against it, but another Symbolum, the Liturgy, the practice and the preserved Succession, speak in favor of it.

At the time of the Reformation in Sweden *Petrus Magnus*, then Dean at Westeras, was by the King Gustavus I sent to Rome, and there consecrated Bishop by a Cardinal—Bishop, "in order," as the letter of the King expressly says, "that the *Successio Apostolica* might not be broken." As Petrus Magnus at his consecration had taken the oath of allegiance to the Pope, this oath was retracted the following year. In regard to this transaction a Swedish clergyman writes to me, "that a Bishop in this manner was first sent to Rome, (there to be consecrated before he could consecrate any other Evangelical Bishops and those again ordain priests,) was by no means on that ground, that it was considered necessary, but only, in the first troublesome times after the Reformation, to avoid any occasion of remarks from the enemies to the Reformation, and to satisfy the tender consciences of the weak-minded among its friends." It may be that this is true, and, no doubt, many of the Swedish clergy, despising their high privileges, explain it in this way, although such a proceeding, and the decree of the Council of Upsala, do not under such circumstances speak very favorably for the honesty and integrity of their Reformers; still such an opinion is far from being exhibited in the fundamental Articles, Canons, Constitutions and Liturgy of the Swedish Church. Therefore, whatever may be said of it, God seems to have let the Swedish Church, like Balaam, speak that which the Lord hath put in her mouth. It might have been against her own will, but still she has spoken, and does yet speak the truth as it is in Christ, and therefore, do I hope, that one day even out of this erring Israel of God a sceptre shall rise and smite the corners of Moab, and the tents of Jacob prosper as a tree which the Lord hath planted.

In regard to the Church of Finland it is but little historical information, that I am now able to give you. When the Reformation was introduced in that country, the whole land was but one Diocese, and the Episcopal See was then vacant. The last Romish Bishop, (1522) was drowned on a journey to Sweden. The vacancy lasted five years and a half. During this time King Gustavus Wasa had appointed a Dean, by name of Ericus to be superintendent over the Diocese. "But," as the history of the Church of that country says, "as he was not consecrated a Bishop, he did not ordain, and the ministerial ordinations were therefore performed in Sweden." But since the Reformation had gained strength, and the King wanted the Dioceses to be provided with Bishops, *Martin Skytle*, formerly General-Vicar over the Dominician Oorder in three Scandinavian Kingdoms, was apdointed Bishop of Abo, the former capital of Finland. This man while travelling in Germany, had become personally acquainted with Luther, and favored his doctrine. *Martin Skytle* was, together with two other Bishops consecrated 1528 in Strengnas, Sweden, by the Bishop of Westeras, the above named *Petrus Magnus*, who had been consecrated in Rome. Since that time, as heretofore, Episcopal consecration and ministerial ordination have always in Finland without any exception been performed by laying on of hands of a Bishop in true succession.

Communications.

For the Churchman.

Gorham v. the Bishop of Exeter.

As it is not probable that any contributor to the *Churchman* will advocate the views in regard to this case, which we entertain, it may not be wholly uninteresting to your readers, briefly to state some of the more prominent points of apprehended difference. 1. Then, we hold the determination substantially in favour of the true Church doctrine, as declared by the Bishop of Exeter. For if it has come to this, that a Calvinist is only to be *tolerated* in the Church, when we have so often heard it claimed that the Church was Calvinistic in her doctrine, another generation will not find a trace of the dogma remaining among us. And it is the more remarkable, that this decision being made by Calvinists themselves, there is no attempt to maintain that Mr. Gorham's view is the true faith of the Church. Indeed nothing could be more absurd. But the wonder is, that Calvinists themselves, who are not, as a general thing, remarkable for perceiving motes at home, should have become sensible, that *at most*, they are only to be *tolerated in the Church*.

2. In our humble apprehension, it is better for the Church, even in the present time, (and we know it is to Him who seeth the end,) that the decision should be as it is, than to have had it otherwise. Men who are conscious of being in the right, and who feel that their views must ultimately prevail, can better endure partial defeat or delay, than those who have no such internal sense of final success to support them. So that there is now no apprehension of serious commotion or schism; and as the views of the Church are gradually gaining ground and getting established in the minds and hearts of her members, as speedily perhaps, as is safe or desirable, there is some hope that the good work may so thoroughly permeate the entire mass of her communion, both lay and clerical, that she will, in the end, have nothing more to apprehend from such false teaching as that of Mr. Gorham. While upon the other hand, should this portion of the Church be scared by a rude shock, they would certainly be lost to all temporal advantage, not to conjecture how fearful might be the just responsibility in other and more serious regards.

3. We maintain that the decision was the true one, the only one which could or ought to have been made, and the only one which we ever expected to be made; in short, the only one which we could ourselves, in conscience, have made, or

justified to have been made, had the question been submitted to our own personal arbitrament. And yet, saying all this, we entertain not the shadow of a doubt, that the opinions put forth by the Bishop of Exeter, upon the subject of the sacrament of baptism, are the true doctrine of the Church, at all times and in all places, since the first commission, given by the Saviour Himself, "go disciple all nations, baptising them, &c.;" and "whosoever believeth, *and is baptised*, shall be saved," until the present hour, and ever shall be, while the present dispensation of grace shall continue.

And holding this belief, we must, of course, believe that in some way, the law of the Church will tolerate those in her communion, and even in her ministry, not entirely sound in the faith. We have no time, and no capability to discuss the theological view of this subject. If we had indeed time, we trust we could show, with sufficient perspicuity, for common apprehension, in a practical way, that baptism is either nothing but the merest ceremony, or else it is what the Bishop of Exeter assumes it to be, a veritable sacrament of the most essential and indispensable character. We may venture some general views, before we close, upon this subject, but at present we are looking after the LAW of the Church, in regard to this subject. In other words, what doctrine, upon this subject, does she practically declare *inadmissible* and *heretical*.

We have only time here for the most general views. In regard to merely lay communion, we suppose, there can be but one opinion. The only requisite, in regard to doctrinal faith, for admission to the communion and fellowship of the Church, is assent to the Apostles' Creed. It is this feature of the English Church, and equally of the American Church, which distinguishes her more perhaps, than any other, from every other branch of the Church, and equally from all the sects. While the Roman Church requires every lay member of her communion, upon pain of excommunication, and eternal damnation, to assent to each and all, her most unnatural and unscriptural dogmas, and the sects do the same thing, in a milder form, by attempting to bind the conscience to a minutely defined platform of Church communion, the English Church (and its branches) demands and expects neither the one or the other. The Church, as maintained, where the English tongue is known, makes allowance for diversity of gifts and of opinions, and expects diversity of operation. She does this in favour of reasonable liberty of conscience and belief. She knows that the opposite view must end in tyranny, or hypocrisy, or schism, or each in turn. This has been, for centuries, the boast of the Church of England, of all those within her communion, and who loved her laws; (and it has been, no doubt, often the occasion of reproach to her, from those without her pale, upon what reasonable or just ground we shall not now attempt to show.) The fact that it has been so, is matter of every day observation, and of familiar history. And it is sufficient for our purpose, to make out a case; *in fact*, we did not propose to do more.

But in regard to the toleration of Calvinistic ministers, in the Church of England, (or evangelical, as they very modestly assume to call themselves,) we had supposed the point conceded, until very recently. And there is one view upon the very surface of that matter, one of a practical character and likely to commend itself to most minds, to which it seems to us, very difficult for a lawyer to meet with any satisfactory answer, with any answer satisfactory to his own mind even. We mean the fact that always in the Church, for the last two hundred years, there have been a considerable number of the Clergy, Bishops, as well as Priests, who have entertained views substantially in accordance with those declared by Mr. Gorham. There were such men in the ministry of the Church avowedly, and confessedly such, when its present order was established, and they were not formally excluded, were not intended to be. It is true, no doubt, they had little ground left to stand upon; but such, as it was, they were permitted to remain without any renunciation of their errors, for gross errors they no doubt were, although held very often by sober and devout men.

And those of the same stamp, who have from time to time been admitted into the ministry of the Church, have been, it may be "charitably hoped," men of stability, men of discrimination, and men of eminent earnestness and sincerity, and some of them, but more rarely perhaps, men of humblemindedness, of obedient tempers, and a teachable disposition. And these men, one and all, have come into the ministry of the Church, *non obstante* all the safeguards which she has seen fit to throw around the sacred office. And such men have been allowed to maintain their position in the office, even, of chief Pastors of the Church, without hindrance and without rebuke or reproach in most cases. And there is little reason to doubt that such ones have assumed the vows of their sacred office, in all sincerity, believing that such were the true doctrines of the Church, and that, as faithful ministers, at her sacred altars, they were not only allowed, but required to teach the same to the flock whom they had sworn to feed. We rejoice that such is not at present the universal belief even of these Calvinists.

This to our mind, is reason enough, why a new interpretation should not now be given to the old law. Whatever might have been the just interpretation of the true and ultimate limits of toleration, originally intended to be established, it is certain that there has been a practical acquiescence in the ministry of such men as Mr. Gorham, too long to say, that they are not to be *tolerated under the old law*. The course of justice, the practical construction of the laws, although merely *sub silentio*, may be so long and so uniform as to acquire the force of law itself, though it be shown to have originated in misconception or error. If it should ever become desirable to exclude such men from the ministry of the Church, we must have a *new law*, we think. We should ourselves, of course, have put the decision upon the mere ground of tolerating error to a certain extent, as a necessary evil, and such, we understand, is substantially the ground upon which it is placed. It seems to us the only ground of combining *catholicity* and *liberty*.

It may be supposed that we do not fully appreciate the extent of Mr. Gorham's error, and possibly we do not. But if we do rightly apprehend his meaning, he claims that the baptism of infants is saving only in such cases as it is made so by a prevenient act of God's grace i. e., we suppose, in the case only of *elect infants*. That being so, it is the election to eternal life which secures their salvation, and this without regard to baptism. In this view, the judicial committee did well to denominate baptism a mere "ceremony performed;" for in Mr. Gorham's view, it can be nothing more. And in this view, we apprehend, the case of infants dying unbaptised, cannot be very dissimilar to that of the baptized, both are secure, *if among the elect*, and not otherwise. We are aware that this doctrine is susceptible of being stated in form less objectionable, in a metaphysical point of view. But this is the practical view which has taken such deep hold among the sects, that not one child in five, perhaps, of Christian parents, is brought to Holy Baptism, and not one child in five hundred, among them, after baptism, is esteemed entitled to any of the just privileges consequent upon that sacrament; of being esteemed and treated, as if by baptism, they were "made a member of CHRIST, the child of GOD, and an inheritor of the Kingdom of Heaven." This they suppose consequent, and teach the child to expect only, upon the happening of some subsequent turmoil, in the inner man, analogous to what is called conversion in the case of Pagans, infidels, or the notoriously irreligious, but which there is no warrant from holy scripture, and no reason whatever from experience or observation, to expect, in the case of those baptized in infancy and religiously brought up, that they "may lead the rest of their life according to this beginning." This is an age of blasphemy and idolatry, of pretension and hypocrisy, no doubt. And to use a word which may sound incorrect here, there can be imagined no greater force, no more certain fraud and imposition, (we intended to say, no greater humbug,) than to teach that kind of jugglery which leads the young and inexperienced, to look for some kind of vision or trance that shall operate upon the system like a dose of opium, something entirely separate and distinct from faith and repentance, and an earnest desire to lead a holy and godly life which the scripture does teach, and the Church require, in order to begin or to continue, from day to day, a decent Christian life. Yet it must be confessed, we have had quite too much of this charlatanry in the Church even, and we must, we think, endure it, for the sake of uniformity of worship and discipline. There may possibly be other errors of an opposite character which are entitled to the same *indulgence*.

Randolph, Vt., April 23, 1850. R.

For the Churchman.

The Recent Defections.—Those guilty of them not Holy.

Rev. and Dear Sir,—I much regret to see the tone in which some persons, who, I will not doubt, are themselves faithful sons of the Church, indulge when speaking of the "Recent Defections;" they are, I think, much too ready to assume that those *unhappy* individuals (I speak advisedly, and I trust in the fear of the Lord, when I use *that* term,) who have forsaken the Catholic Church, whether in England or America, in order to join the Romish Schism, were peculiarly "holy" and "saintly," and were unusually filled with love to the Saviour, and desire to obey Him. Now, I cannot but think that this estimate of our fallen Brethren, is in itself erroneous, and that it is exceedingly dangerous so to speak of them, as it is calculated to make the simple-hearted children of the Church, suppose that disobedience, self-will, and schism, of all of which these Recusants have been guilty, are very small errors, for *sins* they can scarcely be supposed to be, since those who have committed them are held up to view as being exemplary in holiness, and most devoted in love, and that even by the very guardians of the Church! Sir, these things ought not to be.

It has not been my misfortune to be acquainted with any of those who have so guiltily forsaken the pure Bride of Christ, for the false woman of Rome; but I know that "a good tree cannot bring forth corrupt fruit," and I know also, *Who* hath said, "If any man will *do* His will he *shall* know of the doctrine whether it be of God." Now, believing the reformed Anglican and American Church to be the *only* true Catholic Church of Christ in those realms, I must also believe that to separate therefrom, and then, as is generally the case with these Recusants, to speak all manner of evil of Her the pure Bride of the Crucified, are fearful crimes, and that therefore the hearts from which they spring, cannot be holy; the fruit is most bitter, the tree therefore *must* be much decayed; the stream is most foul, the fountain, therefore, cannot be pure!

And again, had they been obeying Him, they would have "known that the doctrine was true," *where they were then abiding!* Let God be true, though every man be a liar, He hath said, and shall it not come to pass? I give no ultra-protestant interpretation to this most gracious and comforting promise; I do not believe it to be any deification of the *private judgment*, even of the most sincere; but that while obeying in heart, we must also obey in life, and in this matter, by seeking the truth in *the way* of God's appointment, that is, from His Word through the counsels of His Church. Now, the men who have recently forsaken the Church, were in circumstances to do this; they were most of them serving at the altars of the Church, therefore, to me it appears self-evident, if I may so speak without irreverence, that if God be true, and the Church, which these men have left, be the lawful Bride of Christ, then they could not have been "obeying" Him, or they would have "known" that the "truth of the doctrine" of Christ was with the Church where they had then the happiness to dwell, and that consequently to leave her, would be a fearful sin!

I judge not these men, for I know them not; where their secret disobedience and want of true holiness lay, I know not,—to their own Master they stand or fall; but let us not *dare* to call those pre-eminently "holy," whom, to say the least, Christ and His Church have *not* called holy, but of whom they have intimated very awful things. But why is such a mistaken tenderness shown to these *Recusants*, rather than to other Schismatics? Baxter, Alleine, Fox, Wesley, Whitfield, and even Noel, with a host of others, were all doubtless exceedingly earnest-minded, and, to *a certain extent*, sincere men; yes, men who proved their earnestness by great temporal sacrifices; but who, on that account, doubts their sin in forsaking the Church, or questions that there must have been some very sad degree of secret departure from God, though its exact character be unknown to us, before they were permitted thus unhappily to depart from the appointed fold! Or, who thinks of setting forth these men before the Faithful, as peculiar examples of holiness?

Must we then, of necessity, speak of these former schismatics, our own Romish Recusants, as being altogether apostate from God? Nay, we trust not; but this is one of the cases in which we have no right to judge, for are they not "without?" Yet we trust that with many of them the affections of the heart have yet been in some measure towards God, and that the understanding has been *more* in error than the will; though this last, *the will* must, I conceive, have been also very guilty, or surely God would have caused, those who were already in His true fold, to "have known the *truth* of the doctrine." And here I would distinctly remind your readers, that though the spiritual loss to *all* Schismatics must be great, that yet there is no comparison between the *guilt* of one who himself commits an act of schism, and those who are born therein! Again, I cannot but fear that the guilt of our modern Romish Schismatics is of a deeper dye than that of the Puritans of a former age, from the simple fact, that they have had so much better an opportunity of knowing the true nature of *the* Church, as the only appointed ark of salvation, and the deep dishonor done to Christ by committing schism against it, than had, perhaps, any of the former separatists Nor can I think it possible that these late Recusants have any *rational* grounds for supposing that the Romish sect in England or the States, is a part of the true Church, for this controversy has been in these later days so simplified, that, to me, it appears that the veriest tyro amongst students must see that Anglican and American Romanism is amongst the most open and audacious, and therefore the most unpardonable of schisms. Hence I cannot escape from the fear that those who have gone over to them, have fallen into that grievous sin, from first "preferring darkness rather than light;" for it will be confessed that this is a question in which "reason" must peculiarly be the handmaid of faith. Surely then, my dear sir, those who have been thus guilty, should not be spoken of, and that before the faithful, as though they were saints of a high character? What is saintliness? Not fasting—not prayer, no, not even dwelling in the House of Prayer,—not alms-deeds, precious in the sight of the Lord as they doubtless are,—not even the blessed Sacraments,—all these are but the *means* to saintliness. Saintliness is unquestioning, obedient, thoughtful love! In these the men who have left us have signally failed—they have not been submissive, but were continually judging the Church,—they have not been obedient, they have forsaken the Bride of Christ,—they have not been thankful, they have spoken evil of the Mother who bore them! Shall we then speak of them as those who were distinguished by their deep love? Surely not, for therein we should dishonour Christ and slander His Bride! We repeat, to their own Master they stand or fall, but we must judge them, if we judge them at all, by their works!

It is also painful to see the Church, vindicated it is true, but after all in strains of sorrowful apology, as though her want of suitable nourishment were *almost* a sufficient apology for her children leaving her! I do not wish to be angry, sir, for then I should injure my own conscience, and my prospect of profiting others would be at an end; but I do feel indignant; I know the Church is not perfect, neither probably will She be, until Her Heavenly Bridegroom comes personally to reign in Her, but I am strongly inclined to think that never was she more steadily going on to perfection; but of these things, I hope to write next week. In the mean time,

Believe me,
Very faithfully yours,
A CATHOLIC.

Canada West, Lent, 1850.

For the Churchman.

"The Catechism for Easter" of St. Mark's Church.

Mr. Editor:—I ask your indulgence for a few remarks touching a catechism, which is published in "the Protestant Churchman" of April 13., as one used at Easter in St. Mark's Churck, New-York. So it seems my learned friend the Rector, has put his hand to a thing that it is extremely difficult to do well—the composition of a Catechism for children. His success is short of what I should expect of him—short, I apprehend of what he once could do. Dr. A. was once a closer, clearer and more consistent thinker than appears by this production—with which I am obliged with all due respect for the author, to find serious fault.

The editor or author says, "This Catechism is partly taken from the Homilies." About as well might it be said, that every "good sermon" is partly taken from the Homilies," because it has the same doctrines. A few words of verbatim copy merely, hardly justify so broad and indefinite a reference, even *ad captandum*, &c., to high authority.

Let us look through the questions and answers.

"Q. Why is this creed called the Apostle's Creed?

A. Because it contains the truths which they taught."

So does the Nicene—so does the Athanasian. The Bishop of Vermont—an authority good at St. Mark's, or ought to be—affirms, "It was certainly the prevailing opinion of the Christian Church in all ages, that this creed (the Apostles') was delivered in its present shape by the Apostles themselves." Why does not my learned friend call this "the Apostles' Catechism?"

"Q. For what purpose was the Nicene creed made?

A. To guard the Church against false teachers."

So was the Apostles' Creed. Knowledge is not advanced by such vague instruction—and yet this is all the Catechism says about the "purpose" of one of the most important compositions in the world.

"Q. Why do we call God, the Father?

A. (Mal. 2, 10,) Have we not all one Father? Hath not one God created us?" There are many passages in the New Testament, which would make better answers than this from the Old—as 1 Cor. 8. 6. "To us there is but one God the Father, of whom are all things, and we in Him." To teach a child to answer a question by a question is of doubtful propriety.

But now we come to unsound and false doctrine.

"Q. Do all children who by Baptism have been taken into God's family enjoy his favor?

A. No. Only those who do his will;"

What becomes, then, of the little child of three days' age that died last week three hours after the faith of its parents had procured its Baptism? Why, lost of course—forever lost, because it died before actual obedience. The Church teaches that, "that little human being was in Baptism made a member of Christ, the child of God and an inheritor of the Kingdom of Heaven." "Probably the Rector of St. Mark's does not consider this to be "enjoying the favor of God." The Church evidently does. So much for private opinion.

And speaking of private opinion, I find I have overlooked an answer, about which I meant to say a few words.

"Q. Why must we believe these Creeds?

A. Because they can be proved from Holy Scripture."

Who says they can be proved? *Who* can prove them? The great Arius and Socinus and Locke, and Priestly, and Channing utterly deny and repudiate them. How, then, shall a plain self-distrusting, unlettered man or child know that they are capable of proof? "Know!" says some Rev. Mr. Self-sufficiency, "know! ah, sir, you are in the gall of bitterness, and therefore do not see that *my* arguments prove it. You could see it if you would. You cannot see it because you do not believe it." I fear there was a wary intention to keep out of sight, Church authority and prescription as a guide to the sense of Holy Scripture. The creeds are compositions or documents drawn up by the primitive Church expressive of the faith of the Church as the result of an enlightened study and interpretation of the sacred Scriptures. We teach these Creeds to our children, because as exponents of truth received in the Universal Church of Christ, they have the accumulated sanction and authority of all the ages of Christendom—not because the Rev. Dr. Anthon, or any other learned man, takes them in his hand and says, "I am able to prove by scripture those several propositions." The unlearned would say to the author of the "Catechism for Easter," "How am I to decide whether you or Dr. Channing are right?"

Now would it not be a comfort and a pillow of repose to such a person to be informed, that this is the Creed of all the Christian ages, and that this was established as a form of sound doctrine by the Church of Christ when the truth delivered to the saints first began to be denied?

Hence this Catechism is faulty in not teaching the child that these Creeds are received by the universal Church—and that it is the Church which says, as in the 8th Article, "They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

"Q. How did Jesus behave?" sounds irreverent.

The looseness of thought and inaccuracy of language in this Catechism surprise me.

"Q. How do we know that God hates sin?

A. Because only for the death of Christ will he pardon it."

As the answer stands it would seem to give the first and great source of our knowledge on that subject—which is not correct, because the revealed character of God, and the direct declarations of his word afford the readiest and clearest evidence, that God hates sin.

"Q. What example does Christ set us by suffering?

A. Submission to the will of God."

True—but I wonder the author will not first think of another thing—the holy and unselfish love of Christ and his freely giving himself up for the happiness of men. Hence the Apostle says, "We ought to lay down our lives for the brethren."

But, Mr. Churchman, I will go no further than to express my surprise that a divine who so loudly censures the teaching of others, should put in type so crude a Catechism as this. The superintendant of every Sunday School might do as well.

QUIS.

For the Churchman.

THE DEATH OF CHRIST is the great central fact of our holy religion. For that he was incarnate and born, and came into the world. To secure its great ends and objects, He rose from the dead, ascended into heaven, sitteth on the right hand of God, and sent to earth the Holy Ghost the Comforter. On it depend all the christian's hopes of the favor and blessing of his God, and the salvation of his soul. Even if one's own consciousness and experience, his observation of the world, and the history of mankind, are not sufficient to prove to him his utter helplessness for spiritual good, the sacrifice of SUCH A DEATH in his behalf, would be proof, as ample and conclusive as it is mournful, that neither his own, nor any other created arm, would work deliverance from the thraldom of his guilt and corruption; and substitute for the *desert* of divine love and compassion, which could never be his, the state of *grace* which makes him a pardoned and justified sinner. Surely, then, as every man's condition *is*, by nature, and by his own sins, so evil, so helpless, and so hopeless; and as God has provided such a remedy; that must be a deeply guilty insensibility, which feels not acutely the degradation, corruption, and misery of our nature, and the sad reality, and the exceeding sinfulness, of personal transgression. The facts stated, the doctrines inculated, and the appeals made, in the Bible, indeed the Bible itself, must be virtually denied, and the heart dead to all the ordinary means and guidance which nature provides man's right knowledge, principles, and feelings, on moral subjects, if a sense of natural frailty and corruption, and of great sinfulness, danger and helplessness, does not seriously affect every thinking person. And then, as he in imminent peril is justly chargeable with guilty folly, who fails to bend his mind and efforts to means of rescue; so is it with the sinner who is, or should be, conscious of his spiritual danger: and if with due seriousness he inquires whether there are such means, and what they are; he soon finds the worthlessness of every offered source, except that which is found in *the death of Christ*—of Christ the God-man, whose divinity gave perfection of merit and efficiency to all that He did as Man—of Christ the propitiating Victim, making, by His vicarious death, a sacrifice of atonement to God for the sins of man. On such a means of pardon, reconciliation, and justification, the sinner can lean with the entire confidence of strong faith, and with the comfort of reasonable, religious, and holy hope. But thus to lean, he must earnestly repent, and be heartily sorry for the sins which occasioned such a death, and resolve, and constantly endeavour, to *live* to Him who *died for* him, by the perpetual offering and presenting to Him, as a living sacrifice, in return for the sacrifice of His death, of himself, his soul and body, in all these good works—works of faith and will and affection and outward deed—by which, His sacrifice, and doctrine, and Spirit, Christ prepares His people to walk in.

Thus at the foundation of all a Christian's faith, and hope, and true obedience, and therefore affording the pervading principles of the gospel as a practical system; the death of Jesus also gives their character, and energy, and legitimate operation, to the sacraments which God has constituted the great instruments and means of the success of Christ's ministry in bringing souls to glory.

Christian Baptism, or Baptism into Christ, is Baptism into His death, for it is His death which gives Him, all the foretold and recorded blessedness of the Messiah's ministry to His people. His death was the consummation of that obedience whose infinite righteousness and merit is allowed of God for their benefit: His death perfected that offering of Himself for them, which He made when establishing its memorial in the Holy Eucharist: His death gave its completion to that perfect example whereby He illustrated His pure and holy precepts; of His death, the recipients of Baptism are made partakers, inasmuch as it is the divinely appointed means of their dying to the state of wrath and death inherited from the first Adam, and of their being raised, as newly born, or regenerated, into the state of grace and salvation procured for them by the second Adam; with endowment of all spiritual gifts necessary for securing the full blessings of that grace and salvation: His death is the emblem or pattern of that dying unto sin—sin incurred by actual transgression, in order to rising again unto righteousness—to the obedience of true faith and piety, for which the grace given at the baptismal birth confers the needed ability; which is necessary to that birth being unto everlasting life; and without which, the regeneration of Baptism will profit nothing—nay, must increase condemnation.

The Lord's Supper is the great sacramental commemoration of the death of Christ; it contains in His appointed symbols and emblems, the body and blood given and shed in that sacrificial death: it is to the faithful the communion of that body and blood, the means of eating that sacrificed flesh, and drinking that atoning blood, whoso eateth and drinketh which, as Christ requires them to be eaten and drunk, He declares, dwelleth in Him, and He in him, shall live by Him hath eternal life, and shall be raised up by Him at the last day.

As thus the sacraments are made by the word of God, means of bringing man into the covenant with Him which Christ gained by his death, and of their being nourished and cherished by the grace which that sacrifice procured; so also does the same word guard against their ministering to sin by being made objects of careless and false dependence. They who are baptized into the death of Christ, and thus buried with Him in Baptism, must also, lest after all He profit them nothing, be risen with Him to newness of life; and have proof that they are so, by seeking those things which are above, and setting their affections on things above—scriptural expressions which imply all of living righteously, soberly and godly: for that which a man seeks with his affections set thereon, he earnestly and honestly lives and labors. And forasmuch as the second or spiritual, as well as the first or natural, birth, may, by neglect, or abuse, or perversion, be turned contrary to the merciful design and intention of the Giver of Life, to His dishonor, and the ruin of the subject; therefore does the Church bind the regenerate person to the renunciation of God has forbidden, belief of all that He has revealed, and obedience to all that He has commanded. Else will his Baptism profit him nothing.

Those too who engage in that eating of the broken bread, and drinking of the blessed cup, which is a showing, commemorating, pleading before the Father for His mercy, and witnessing before men as a profession of the sacrificial and atoning death of Christ; the Church requires and charges to repent them truly of their former sins, steadfastly purposing to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of His death: and to be in charity with all men; and in the full and sincere profession of all this, and under circumstances of the deepest and most awful solemnity, to bind themselves by that comprehensive act, which means everything that holiness to the Lord can mean—"Here we offer and present unto Thee O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

Without the character thus indicated, the recipients may indeed "carnally and visibly press with their teeth the sacrament of the Body and Blood of Christ;" but in doing so, their sin is not merely that of unworthily partaking in a feast of christian love and profession, in holy place, and at holy time, of ordinary bread and wine, then and there required to be religiously received. The bread and wine which they unworthily do eat and drink, have been raised above their common character by being blessed and consecrated, according to Christ's ordinance as "the sign or sacrament of so great a thing"—THAT HOLY THING which" was "born of Blessed Mary"—The Son of God* Incarnate—His body and His blood: but by "not discerning the Lord's body" not so, in faith in affection, and in use, discriminating between these and ordinary bread and wine, as comports with that spiritual discernment of their true character which the Holy Spirit inspires into believing and devoted hearts; they are guilty of the body and blood of the Lord, and receive them to their condemnation.

They who, baptised into the death of Christ, by grace through faith, live that life for which they were then born of water and of the Holy Ghost, sustaining it by diligent and meet participation of the communion of the flesh and blood given in the sacrifice that procured the life of the world, and walking worthily of this their profession and calling; have that special personal interest in the death of Christ, to which He referred when He spake of a Man's laying down His life *for His friends*. Purified by the water, and saved by the blood, of His cross, they live by His death, energized by the Spirit which it purchased, and rejoicing in the hope, happy in the consolations, cheered and encouraged by the pardon, and set at glorious liberty by the justification, to which it opened the way of access; and all by that true faith in His death, which, glorifying *Him*, keeps *them* ever humble, penitent, and distrustful of themselves; and expands the great and fundamental principle of the love of Him above all things, into all the acts and requirements of that love of man, the faithful cherishing and application of which, is an essential proof their being Christ's disciples indeed in whom there is no guile.

Whoso thus ever carries in his soul with true faith and affection "Christ crucified and dead" for us men, and for our salvation will be always provided with an Object of contemplation that must quell his passions, assuage his tempers, and subdue his soul to gentleness, purity, and love; and that must utterly exclude all thought of merit, and all spiritual pride; and will have, by divine grace and mercy, a personal interest in Christ risen, ascended, and reigning which will raise that soul to holy hope and joy and triumph, as it lives here the life of faith; which will sustain and cheer it in the hour of death; which will give it rest and peace in paradise; which will make the day of judgment a day of rejoicing; and which will then give place to that celestial beatitude, wherein faith and hope will be merged in such knowledge and fruition, as absorb in present bliss all cravings of higher to be attained.

B. T. O.

*St. Luke, i. 35.

For the Churchman.

A Calumny Refuted.

It afforded me, and doubtless also many others, great pleasure to observe how Bishop Potter has put down the story of his refusal to preach in the Surplice, and read the Absolution upon the occasion of his officiating lately at the new *Church of the Transfiguration*, in this city. *He was not requested to do either the one or the other* His declaring the absolution would have been highly proper, although the rubric does not *require* it to be done by a Bishop, if present; yet the Church has plainly intimated its opinion that the remission of sins should always be declared by the priest in the first or highest order of the ministry, if one be taking part in the services.

It has been the practice of our Bishops, when officiating out of their own Dioceses, not to interrupt the officiating Priest at this part of the service, unless particularly requested to do it. The preaching in the surplice or in the gown or without either, is a matter of such unimportance, that Bishop Potter could not have cared about it.

Bishop Hopkins has settled this matter by the rule of convenience. The changing of vestments is unnecessary and savors of Romish practice, if at all of anything to be dreaded. It has been remarked by many very sensible people, either not of our Church or very recent converts to it, that the making this matter of the preacher's robes or dress of so much importance as to insist upon his retirement to the vestry to put off or put on surplice or gown, struck them as more resembling the forms of the Roman Church, than anything else we do.

S. L. Y

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 4, 1850.

The Duty of English Churchmen in the Present Crisis.

ON OUR last page will be found some sensible and just remarks on this subject from the "English Churchman." We beg leave to follow on the same side in a few brief observations, which the gravity of the occasion seems to demand.

A Judgment has been rendered in a question affecting a vital doctrine of the Church of Christ, by laymen, civilly and politically of great eminence, but who in a theological point of view have shown their utter incompetence for the office thrust upon them. The same principles of interpretation carried out to their legitimate consequences would render all the Articles and Formularies of the Church an unmeaning farrago of words, and render futile every barrier she has raised against false doctrines, whether they be Roman errors or Socinian pravities. Of course the minds of all honest and well principled Churchmen are shocked and distressed, and some go so far as to say that the Church, if she submits to this shameful decision, is heretical and apostate, and that they must leave her pale. The fallacy of this is well pointed out in the article to which we refer. The offices and standards of the Church are the same as they were before this Judgment; and it is the duty of the Clergy to teach, and the Laity to receive them in their full integrity. Whatever emergency may arise in consequence of their future alteration, so as to speak heresy, the contingency has not arisen, and, we pray may not arise.

The case then stands thus. In consequence of the defective state of the law of the Church, and the ignorance of Church rights on the part of Parliamentary legislators, the task of settling the meaning of her formularies devolves in the last resort upon certain persons appointed by the Crown from among its Privy Councillors. In the case of those who rendered the Judgment—one was a Presbyterian, and the others were skilled in law, but the opposite in theology. They do not alter the standards of the Church, but give an erroneous interpretation of them, and decide that an unworthy man is fit to be instituted to a living, and to attend to the cure of men's souls. The legal effect of the Judgment is that he must be instituted accordingly, probably by some lay official, and may then teach his people to interpret the words of the Church in a *non-natural* sense, tell them that black is white, hot is cold, sweet is sour, and that equivocation and treachery are truth and integrity. All this is very sad; it is oppressive on the part of the state which is determined, it seems, to enforce the legal consequences of the decision; and disgraceful to the Church of England which is declared to speak with stammering lips and with a deceitful tongue. It is no wonder her faithful children are roused into wrath and activity. They should be roused however, to effectual and well-judged efforts for deliverance from bonds and fetters, not to "speak unadvisedly with their lips," and threaten to leave their spiritual mother in her distress. In that case they abandon her to the tender mercies of the state authorities, and to the iron rule of the Puritan faction. If that faction, small in point of numbers and opposed to the *sensus communis* of the Church, possesses much power, exhibits much insolence, and wrests the most sacred expressions in the Book of Common Prayer to its unhallowed and wicked purposes, what will it do, if by the defection of the most learned and orthodox of the Clergy the whole power and authority of the Church should be transferred to its hands? Yet such will be the result, if those who should contend in the foremost ranks of her defenders, abandon their posts, and give way to persecution and despair.

And let us consider what must be their subsequent course. If they remain in England, they must either form a separate communion, or be reconciled to the Church of Rome. Either of these alternatives is a fearful one; and therefore if they must retire, they had much better take refuge in the friendly arms of the Scotch or American Church. For if they form a separate communion they are liable to the charge, if not the guilt, of schism, and this of itself must prove highly injurious, and perhaps absolutely fatal, to their prospects and usefulness. The very name of *dissenter* would create a mountain of prejudice and aversion difficult to overcome; and the risk should not be encountered unless in consequence of the most imperative and binding necessity. It would put both them and the Church in a false position, and render nearly hopeless all future attempts to place the national Church in her true relations to the State.

The other alternative, reconciliation to Rome, is equally disastrous to the cause of Church principles, and still more indefensible in an ecclesiastical aspect. Rome holds, it is true, the great doctrine of baptismal regeneration, and that is a consideration of great weight, supposing it to be hereafter denied by the Established Church of England. But then she has added to the Nicene Creed several other articles, which are to be sincerely and unfeignedly believed, and to which no true son of the English Church can consent. He must believe that in the mass there is a true, proper, and *propitiatory* sacrifice for the living and the dead, and that the doctrine of Transubstantiation is true, as defined by the Council of Trent. He must believe that there is a purgatory, and that not in his sense, but in that of the Romish Church, with all its traditions and inventions concerning it. He must receive all its corrupt teachings respecting the invocation and worship of saints; and adopt its idolatrous and blasphemous language of adoration to the Blessed Virgin Mary. He must also bow down to the senseless images of saints and other sacred objects, and give them the worship due to the originals they represent or *with which they are connected*. He must also consent to the fraudulent system of indulgences, one of the most fruitful sources of error and imposture, and affirm that "the use of them is most wholesome to Christian people." He must acknowledge that the Church of Rome is "the mother and mistress of all churches," and promise "true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and vicar of Jesus Christ." He must anathematize as an heresy, the system of faith and practice taught him by the Church at whose altars he has so long served, renounce his orders as spurious and worthless, though he professed he believed himself called thereunto by the Holy Ghost, and cast doubt and dishonor on the Baptism which he received for the remission of sins. He submits himself to that usurpation by which the Roman Pontiff tramples on the rights of his compeers of the Episcopal order, and makes all spiritual authority on earth to flow from him as the visible representative of the Saviour. How is it possible for one who truly receives the teaching of the Anglican Church to embrace dogmas so opposite to her plain and scriptural system? how can he who truly assents to her declaration that the Romish doctrine respecting Purgatory, the worship of saints and images, and Pardons, are fond inventions and contrary to Scripture, suddenly turn round and admit what he once denounced? How can he who cordially believes the glorious truths contained in Her Eucharistic service adopt the dogma of Transubstantiation, by which they are directly contravened, and abandon himself to the dictates of a blind superstition and an ignorant credulity? And so we might go through with all the corruptions and innovations we have mentioned, and show how impossible it is for the man who truly holds the Catholic faith as taught in the Prayer Book and derived from the early and pure periods of the Christian Church to embrace the unsound and modern dogmas of her Roman rival, because one great doctrine is by the interference of a state-appointed tribunal obscured, or even denied. If any of those who minister at her altars have secret misgivings of her authority and validity; if they believe she has rejected Catholic truths which the other holds, and cast off a paramount ecclesiastical authority to which of right she owed allegiance, then indeed we do not wonder that they should desert her pale, though we believe them in so doing mistaken in fact and schismatical in conduct. In these cases however, their loyalty to their mother the Church of England has been already sapped, their confidence in her authority has been shaken, they are looking with longing eyes on what she has renounced and forbidden, and their dissatisfaction and uneasiness become greater and more pressing from day to day, even when there is no ostensible cause to give them outward manifestation.

It is not to be wondered at that such, if such there be, should have all their suspicions and doubts confirmed, when they see the pitiable and degraded condition to which her alliance with the State has subjected her; when they are told that she uses the most solemn prayers without meaning, makes the most serious declarations without intending them, and utters the most grave and earnest exhortations to her children to do that, which, if they do, they are in grievous error. That though she professes to take Holy Scripture and ancient Authors for her guides in matters of doctrine, she has read them so ill and understands them so little as to be unable to say whether the doctrine that spiritual regeneration is bestowed in and by the sacrament of baptism is taught or not; and that her clergy may teach it or deny it, just as they please! Honor-stricken at such a monstrous delusion, they conclude that the Church that speaks so ambiguously und uncertainly, is no true Church of Christ, has no promise of His Presence, no guidance of His Spirit, no sense of Her awful authority and heavenly power derived from Him—and they hasten to seek a refuge within the sanctuary readily opened for them by the adherents of the Papacy, who promise them an unfailing guide in matters of faith.

We trust, however, that there are few who entertain these sentiments, for they are utterly unworthy of any Anglican minister, who rightly estimates his office, and is duly sensible to the claims of the English Church, as an independent and true Branch of the Vine originally planted by Her Divine Lord, and still guarded and sustained by His Providential care, according to His promise. He will remain firm and undaunted in that sphere of action and in that ecclesiastical connection in which it has pleased God to place him, and will abhor the thought of disloyalty and desertion. When She to whom he owes his allegiance is oppressed and injured, he will use his best endeavours to obtain for Her deliverance from the wrong, and satisfaction for the oppression. If the doctrines She teaches, are by ignorance or design obscured or denied by those in power, whether clerical or lay, he will be the more earnest in inculcating them on the consciences and understandings of his flock, and of others over whom he may have influence, that they may more fully perceive their importance and their necessity to salvation. He will warn them against that fraudulent system of interpretation, which, to support some modern school or sect

of

theology, "strains at a gnat and swallows a camel," wrests words from their legitimate meaning though the plainest language be used, and adopts all sorts of *hypotheses* but the true one, to find a standing place for some private and unauthorized dogma. In worldly affairs, among worldly men, and in matters even of small consequence, trickery and equivocation are looked upon with disgust, except by the unprincipled and profligate. Such must be the feelings with which, sooner or later, those must be viewed who pervert the baptismal offices, and make them mean the direct contrary to their plain import. A judgment which shocks the moral sense of the community, or at least that portion of it which are honest and virtuous, cannot be very formidable in the end, however unpleasant the consequences may prove for the time being. Those who triumph in a dishonorable victory, must inevitably find it in the event, disastrous to themselves. Each time that the unhappy plaintiff in the late cause administers the office which he has done his worst to contemn and degrade, the blush of shame must dye his cheek, and his tongue speak in faltering accents. The pious Churchman will feel sorrow and abasement to hear *him* say, "Doubt ye not but earnestly believe;" while the Rationalist and the Sceptic will sneer and scoff on reflecting that the favoured minion of Her Majesty's Privy Council does not believe it himself! Whether Gorhamism is likely to flourish under such circumstances, our readers can judge as well as we, if they consider that Englishmen naturally love fair play and honest dealing; and that hypocrisy and dishonesty, however plausible and ingenious for the time, come at length to be viewed in their true colors, and are ignominiously hooted out of sight. "Let patience then have her perfect work." Let all true Churchmen, clerical and lay, band together in opposition to the decision of an incompetent tribunal in doctrinal matters, while they preserve an unwavering loyalty and attachment to the Church of their forefathers. It has stood undestroyed amid the flames of Smithfield, it has withstood the shocks of Puritan persecutors, and shone forth in unrivalled purity and brightness amid the sufferings and cruelties inflicted by the adherents of Cromwell. In vain was the privilege of Common Prayer forbidden by the statutes of a Rump-parliament, and in vain were the worthiest and most learned of the clergy forced into banishment or driven into the obscurest nooks and corners that England could afford. They fainted not, nor were wearied, and at length the captive arose from the dust and donned the garments of praise and thanksgiving for the sackloth covering of sorrow and affliction. Let such precedents animate the descendants of these godly confessors and saints in Christ's Holy Church, and the dark clouds that now threaten Her welfare and obscure Her brightness, shall in like manner be dispelled, and the doctrines of the faith shine forth with undimmed brilliancy, the more refulgent in contrast with this temporary eclipse.

One of the most remarkable and extraordinary sale of books that has perhaps ever taken place in this country will commence on Monday the 6th inst. at the new Auction Rooms of Cooley and Keese, Broadway corner of White St. This library contains about 10,000 volumes and has been collected at an expense of some $25,000. The catalogue alone forms an octavo volume of 241 pages, and is worth being preserved and bound for future reference by the curious. With perhaps one or two exceptions, it is the largest and most valuable library that has ever been brought to auction in this city; and is without any exception, the most worthy the attention of those who desire to enrich their collections with the works of Church of England divines.

This library is remarkable for the completeness of its collection on particular subjects. In rare and valuable editions of the Sacred Writings. Commentaries. Concordances. Biblical criticism, &c.&c., it is unrivalled. Walton's Polyglott. 5 vols. folio, the Critici Sacri, Facsimiles of the Codex Alexandrinus of the Septuagint (sold at 184 guineas) and of the New Testament, and of the Codex Bezæ by Dr. Kipling, are among the many rare, curious and most famous works in this department of the library.

To say that most of the Standard English Divines are contained in this collection, would give but an imperfect idea of its richness in this respect, without adding that among them are many which have become almost out of print, and are as rare almost as ancient manuscripts; e. g. Archbishop Whitgift against Cartwright. A complete set of the Anglo-Catholic Library is but a small item in this department.

On the Articles of the Church of England and the origin and history of the Prayer Book, this Library is remarkably copious; and for publications contemporaneous with the Reformation and throwing light on its history, it is without precedent in the auction sales of this country.

Complete sets of the Boyle, Bampton, Hulsean, Warburtonian, &c., Lectures are probably nowhere to be found in this country except in the library about to be offered for sale by Cooley and Keese.

Several copies of the Reformatio Legum, Gibson's Codex, Burn and other great and standard works of this description, will attract the attention and rival bids of those who are interested in the Common Law of the Church.

The Harleian Miscellany is of course contained in this as in most other large libraries; but in no other large library, we believe, ever seen in this country, is to be found such a collection of pamphlets as that numbered 2622 of the present catalogue; a collection made by the late Dean of Winchester, his father and grandfather, embracing a period of about one hundred years and comprised in forty-two volumes royal octavo. Many other remarkable collections of pamphlets, of inestimable value to those who would investigate the history of opinions and events, are also included in the catalogue.

Several collections of tracts on the Roman Catholic Controversy, besides the famous collection of Gibson, from the time of James II. to the present, will also be offered for sale; one of which extends to 25 volumes.

In the department of the Fathers, this Library is also well deserving of attention. It contains also the choicest works in Ecclesiastical History, and among them an English translation of Tillemont (as also a French copy) now seldom to be met with.

In the Greek and Latin Classics, (among which, is a complete set of Valpy's Delphine Classics the supplementary volume included, 141 volumes in all) in English Literature, in English especially, and in American history, this library is remarkably copious.

The Bibliotheca Britannica (now become exceedingly rare) Beveridge's Synodicon, Melancthon's Life of Luther A. D. 1555 with several of its curious coevals, will suggest respectively to book mongers as many classes of learned works, very many of which are to be found in this collection.

This notice has been written after a single perusal of the Catalogue and is designed merely to call attention to the sale. Probably other works more curious or valuable than those here mentioned would be noted on further examination. The books are understood to be in excellent order most of them having been recently published of English Bibliopolists. Such an opportunity of adding to the stores of public and private libraries, will probably never be presented again, in this country, to the present generation. We advise all who care for books, especially theological books, to interest themselves in the purchase. The books will soon be exhibited at the store of Messrs. Cooley and Keese; and the courtesy of these gentlemen, the good order of their establishment, and the spaciousness and freshness of their new rooms will make an examination of the books doubly agreeable to visitors.

THE BISHOP OF TORONTO.—We were prevented, by a sudden press of matter, from announcing last week, as we intended, that this estimable and exemplary Prelate embarked in the *Europa*, on the 17th of April, for Liverpool. His object is twofold, first, to prevent, if possible, the ratification by the Home Government of the Provincial Act. destroying the Charter of King's College, Toronto, and to present petitions to the Queen and two Houses of Parliament, against it; failing in this effort to obtain subscriptions and donations sufficient for the founding of a new Church University in that city, or elsewhere in his Diocese. He carries with him the most earnest prayers and good wishes, not only of his own people, but also of multitudes of Churchmen in this country. Affectionate addresses were presented him by the clergy and people of the different Churches in Toronto, to which he made most feeling and appropriate replies. We are happy to learn that the amount subscribed for this purpose, already amounts to more than 100,000 dollars, and that 2,640 acres of land have also been given, besides two or three city lots.

The authorities of Queen's College, a Presbyterian Institution, are also taking vigorous measures in opposition to this flagitious act of the Canadian Legislature.

Foreign Intelligence.

We find the following singular story in the *Bristol Times* of March 23d. A private letter informs us there is some truth in the statement. If such is intended to be the effect of the judgment, as stated by the Archbishop, the Churchmen of England have not stirred one moment too soon.

THE CLERGY AND THE LATE DECISION.—We understand that a communication between a clergyman in the neighbourhood of Bristol, and the Archbishop of Canterbury, on this subject, has taken place. The clergyman in question *holding views on baptism different to those propounded by the Privy Council, and yet admitting the supremacy of the Queen as head of the Church*, feeling he could not conscientiously retain office in a Church, *the head of which, through the Privy Council, propounded doctrines opposed to those which he believed*, immediately on the decision being delivered, declined performing service until he had the opinion of his Diocesan on the subject. He accordingly wrote to the Lord Bishop of Gloucester and Bristol, acquainting him with his difficulties and scruples, and requested permission, under the circumstances, to resign his living if his Lordship thought he could not consistently retain it. His Lordship was unwilling to advise in the matter, but with the concurrence of the clergyman, he sent the case to the Archbishop of Canterbury, who advised the latter to hold his living for six months, and if he still held the same opinions at the termination of that period, to resign it, giving him at the same time all credit for his conscientious scruples.

We give the annexed from the same paper:

THE GORHAM CASE.—A meeting of the members of the Church Union of this Diocese, was held on Monday (by adjournment from Monday week), for the purpose of ascertaining the opinion of Churchmen relative to the judgment in the above case. The attendance of the clergy was numerous. Reporters for the press having been excluded, we are unable to give a detailed account of the proceedings, but we understand that sentiments adverse to the judgment were generally expressed, though it was deemed prudent to wait for the decision of the London Union (which will not meet until after Easter), before adopting any further measures. The Lord Bishop of the Diocese is stated to be in favour of a moderate course, and to disapprove of Mr. Denison's protest.

We have received a copy of the pamphlet referred to below, and find it is exceedingly well done and perfectly conclusive.

The Rev. A. Watson, of Cheltenham, has compared in a printed letter, the extracts from Bishops Jewell, Taylor, and Pearson, and from the great and judicious Hooker, quoted at the judgments read by Lord Langdale, *with the originals*; and strange to say, it is stated, that passages have been wrested from their context, have been incorrectly quoted and words omitted, or sentences in passages dovetailed together, in that judgment from those great divines.

The Rev. Robert Montgomery, M. A., of Oxford, has published an extract from the 3rd edition of "the Gospel in Advance of the Age," "*A Homily for the Times*," which ably defends the vital doctrine of Baptismal Regeneration, and at the same time inculcates the dispositions of mildness and charity in its discussion. We hope to give some extracts in our next, from this able paper for which we return our thanks to the learned author.

The Bishop of Exeter has published a supplementary letter, correcting a slight mistake as to the editions of Bullinger's Decades, into which he had been led by his informant, who stated there was none later than 1577, in the 16th century. He had since seen one of 1587, and heard of another of 1584. He then proceeds:—

There is another matter on which I avail myself of this opportunity to correct a great misapprehension.

I understand that it has been said, that one of my Counsel, in addressing the Judicial Committee, stated that "the Bishop told Mr. Gorham, that if he would state he had no intention to publish the questions, answers, and correspondence, then the examination might cease at the point where they had arrived. If Mr. Gorham had said that he would plainly answer the questions and *let the matter rest there*, then their Lordships would probably never have heard of the present controversy, and Mr. Gorham *would at that moment have been Rector of Brampford-Speke*.

On the very day on which the learned Counsel was reported to have said this, or something to the same effect, I remonstrated with him as having said it without my instructions or authority, and contrary to my wish, as well as to what had really been intended by me. He assured me that what he had said had been greatly misapprehended, and very incorrectly reported to me.

What was really said by me to Mr. Gorham, on this matter, will be found in the following passages of Mr. Gorham's published account of the examination:—

At p. 114, immediately before Qu. lxi, is what follows:—

"THE BISHOP. I have no hesitation in saying that my reason for asking whether Mr. Gorham intends to publish what has passed in this examination, and for my stating, that if there be such intention, or if the intention be not disclaimed, I must continue the examination, is this, that the matter is not sufficiently investigated to enable me, in that case, to take the course which I may be now prepared otherwise to take, without my seeming to have forborne to place before Mr. Gorham, several considerations which ought, in my judgment, to be weighed and answered by him."

At p. 145, is the following passage in a letter of mine to Mr. Gorham: "To what you say of my avowed reason for continuing the examination on the fourth and subsequent days, namely, that I had the impression of your intention to publish what had passed, or might pass, I answer: that I hoped to bring the examination to a close in a manner favorable to you, on your making (as I expected that you would make) some general qualification of your statements; but that I felt it to be impossible to take this course, on your declining to disclaim the purpose of publication."

"I now solemnly aver to your Grace, that I had no intention whatever, of instituting Mr. Gorham, unless on a fully satisfactory qualification of his sentiments."

We have quoted this in full, because some base prints of the Gorhamite stamp, as the *London Record*, for example, have revived this story in order to neutralize the force of the Bishop's noble and masterly letter. As the calumny has been eagerly caught up and echoed by some of their compeers in this country, we embrace with much gratification, the opportunity afforded by the Bishop's supplementary letter of setting it at rest. It will be seen that he gave Mr. Gorham every opportunity of correcting his erroneous and pernicious doctrines, and was even willing to take the side of charity, if there was any reasonable ground to enable him to do so with a safe conscience.

At the close of the extracts from the Bishop's letter last week, for "now *affectionate* servant" read "now *afflicted* servant."

New Publications.

THE WORKS OF OLIVER GOLDSMITH, Edited by Jas. Prior. Vol. 4; G. P. Putnam, 1850: Pp. 543.

This completes the handsome republication by Mr. Putnam of the author's works, forming the most complete and valuable edition that has yet appeared. In the present volume are contained his Poems, including those brilliant gems "The Traveller," and "The Deserted Village," two comedies, and "Criticisms relating to Poetry and the Belles Lettres," now first collected from the Critical and Monthly Reviews. There are some very entertaining and pungent applications of the critical lash in these productions.

"HOUSEHOLD WORDS" is the title of a new weekly journal conducted in England by Charles Dickens, and published in New York by Mr. Putnam. We have received the first three numbers from our obliging friend, and have perused them with much pleasure. The introduction to the work is written in Mr. Dickens's kindly spirit and characteristic style; his intention is "to cherish in the bosoms of young and old, of the well-to-do and of the poor, the light of Fancy which is inherent in the human breast,"—and "to show to all that in all familiar things, even in those which are repellant on the surface, there is Romance enough if we will find it out,"—and to dispose both the greater and the lesser in the different classes of society "to a better acquaintance and a kinder understanding." The contents are very agreeably varied, and the author writes with much earnestness, and with a strict observation of purity of morals and sentiment. We think the publication will become highly popular and may be made very useful.

Mr. Putnam has also published LITERATURE OF THE SCLAVIC NATION's by Talvi, with a preface by Dr. Edward Robinson, in a handsome 12mo volume, which appears of a highly interesting character, and shall be noticed hereafter. He has also sent us No. 12 of David Copperfield.

We have received Nos. 310 and 311 of Littell's Living Age from Messrs. Dewitt & Davenport which contain several articles of an attractive character.

We have also received the reprint of BLACKWOOD'S MAGAZINE for April from Messrs. L. Scott & Co., and shall next week give our usual synopsis of its contents.

The Spirit of Missions and the *Sailor's Magazine* for May have also come to hand.

A TREATISE OF PHYSICAL GEOGRAPHY comprising Hydrology, Geognosy, Geology, Meteorology, Botany, Zoology, and Anthropology, by A. Barrington; Edited by Charles Burdett. New York,—Mark H. Newman & Co., 1850; Pp. 420.

The great variety of topics embraced in this book will be manifest from the title page. It appears to be judiciously compiled, and clearly expressed, and to form a very useful introduction for young persons and the general reader to the subjects treated of.—The compend of Geology for instance is exceedingly well done, and the remarks on the origin and varieties of the human race seem sound and fraught with much information and instruction. As a comprehensive manual it will no doubt become highly esteemed; and it would form an excellent text book for advanced classes in our seminaries of education and public schools.

The Sixth Volume of Hume's England has been published by Messrs. Harper, which completes this neat and accurate edition; the price of which is astonishingly low. We have received the 21st Number of *Copland's Dictionary of Practical Medicine*, and some other serials from the same firm, for which this week we can only return a general acknowledgment.

THE ESSAY ON MANURES by Samuel M. Dana—C. M. Saxton, New York; Pp. 61—is a prize Essay submitted to the Trustees of the Massachusetts Society for promoting Agriculture, and should be in the hands of every farmer.

THE FARMERS' GUIDE TO SCIENTIFIC AND PRACTICAL AGRICULTURE by H. Stephens, F.R.S.E., assisted by John P. Norton, M.A., Professor of Scientific Agriculture in Yale College, New Haven. Nos. 1 and 2; New York, Leonard Scott & Co.

Mr. Norton is the author of a work entitled *The Book of the Farm*, which forms the foundation of the present publication. It has however, been rewritten, and considerably enlarged by the addition of new matter, so as to constitute emphatically a new work. The able Professor, who is the American editor, has undertaken the the task of adapting it to the soil, climate, growth, &c. of this country, which is essential to make it as useful as it ought to be to the American farmer. It is to be comprised in 22 numbers of 64 pages, and 25 cents each, or $5 in advance, with 18 or 20 engravings in steel, and more than 600 wood cuts. Such a publication is much needed here where scientific agriculture is little attended to, and if well conducted, as no doubt it will be, must prove of immense value to the agriculturist. In the first two numbers are considered the best method of acquiring an adequate knowledge of Practical Husbandry, the difficulties to be overcome; the different kinds of farming and selecting the best; persons required to labor on the farm; the sciences applicable to agriculture; and the best institutions for agricultural education. The remarks on these different heads are concise, comprehensive and intelligible, and unite the profitable and entertaining very successfully. We have much pleasure in calling the attention of such of our readers as need a work of this kind to the present publication.

In our first page will be found a copious extract from the Bishop of Exeter's Letter to the Archbishop of Canterbury. It contains that part which powerfully exposes the peculiar heresies of Mr. Gorham, and we have inserted it as very important to show the strange way in which the judgment was got up. We trust that our valued correspondent R. on reading it carefully will see cause to modify his expressions as to the toleration of the opinions of Gorham and his followers, which could not possibly be understood from the judgment itself. It will be seen by an advertisement in another column that Messrs. Stanford and Swords will speedily publish this most important and able letter.

Domestic Intelligence.

ANNIVERSARY OF ST. GEORGE'S BENEVOLENT SOCIETY.

The anniversary of the St. George's Society took place on Tuesday afternoon and evening.

The anniversary exercises of this society are somewhat peculiar, and in some degree more interesting than the annual rejoicings of the sister societies, inasmuch as it is the only association which combines its festivities with religious ceremonies.

At three o'clock yesterday afternoon, when the bells of Trinity Church rang for Evening Service, the members of the St. George's Society, headed by Rev. Dr. Vinton, the chaplain of the association, and Rev. Dr. Wainwright, marched in procession from the Astor House to Trinity Church, where they were seated in the body of the Church. Quite a respectable congregation had assembled, and after a glorious voluntary from Dr. Hodges, the unrivalled organist of Trinity, Rev. Dr. Wainwright proceeded to read the evening service of the Church, as usual. Dr. Hodges gave all the music, introducing in the course of the service, several new and inspiring chants. On the conclusion of the service, the Rev. Dr. Vinton, Rector of Christ Church, Brooklyn,—(chaplain of the association,) ascended the pulpit, and preached the annual sermon. The Rev. Dr. took as his text, "Love the Brotherhood, fear God, honor the King."—1 Peter, ii, ch. 17, v.

In speaking of the various benevolent organizations which are now in force in civilized nations for the relief of the distressed and indigent, and in upholding the objects of such institutions, although originated and continued with national distinctions, "benevolence, piety, and loyalty," said the Rev. Dr. were inculcated in the divine law by the precept to "Love the Brotherhood, fear God, honor the King." Misery and distress will, as long as society endures, be found in the earth, and the necessities of the poor continually demand the attention of the benevolent brotherhoods with which we are blessed.—"The beginning of wisdom," says the Scripture, "is the fear of the Lord," and loyalty to the government under which we live, be it *monarchical, aristocratic* or democratic, is the first principle of morality. As benevolence is a social trait of the St. George's Society, so is piety a distinctive mark of its members; no less also is loyalty a sign by which they may be known. Here, far from their own land, with no outward sign to remind them of their duty to their king, we see Englishmen congregating together, recognizing their obligations to "Love the Brotherhood, fear God, honor the King," in keeping by three distinctive ceremonies the natal day of Britain's patron saint. In taking up a collection for the benevolent objects of the society, they show their "Love for the Brotherhood;" by assembling in the temple, and listening to the service and sermons of God's ministers, they show their "Fear for God;" and in commemorating the national holiday with a banquet, and patriotic sentiments and speeches, do they "honor the king."

While here, in this happy REPUBLIC, all nationalities should be cast aside, and merged into the attributes of the American Citizen, still it was right, it was holy, that foreigners—Englishmen, whose native land is aptly called the "Mother Country," should join together to alleviate the miseries of their fellow countrymen, and to talk over and honor those principles of "benevolence, piety and loyalty," which their mothers brought them to cherish while yet children.

The Rev. Dr. next proceeded to view the Union of the Church and State in England, and the effects of such union—the bond which united the British empire. The church, the English church, was co-extensive with the English language, and wherever the Englishman found his church, there he found his home. Many objections had been raised to the union of the church and state in England, on account of the incongruity of politics and religion sitting together, no less than on account of the expense—but in the Scriptures we often find in God's own people, the heads of the church and state united, and as to the expense, there is not one pound or one penny spent that is not the free gift of generation to generation in support of an Englishman's peculiar institution. What is it that distinguishes England? Not her commerce, though her vessels are now in every harbor, and the land is not yet discovered where the cross of St. George has not floated; not her science, nor her learning, but her men, her mothers and her children. The sons and daughters of England form her glory—and they are made by the church what they should be; it is the church that makes her sons and daughters what they are. Forever let the sons of England emulate the example of their Patron Saint and, like Saint George, conquer the Dragon of Iniquity, "Love the Brotherhood—Fear God, and Honor the King."

After the conclusion of Rev. Dr. Vinton's sermon, of which of course we have given but a very imperfect sketch, Rev. Dr. Wainwright read the offertory, while the Stewards took the up contributions of the benevolently disposed. An anthem from the 27th Psalm of David was then sung by the choir, after which the Benediction was pronounced and the congregation dispersed—while Dr. Hodges played Handel's Coronation Anthem on the glorious organ in a manner that made the very building tremble.—*N. Y. Express.*

CONNECTICUT.—*Trinity Parish, Norwich.*—This Parish, which was informally organised in February last, and was intended to be made an independent Parish, on or after Easter, and till then continued as a Chapel of Christ Church, was duly organized on the 10th inst., by the choice of officers, &c. Rev. Edward O. Flagg, of New Haven, was elected Rector.—*Calendar.*

WESTERN NEW-YORK.—*Bishop DeLancey's Visitation.*—On Friday Morning, the 19th of April, Bishop DeLancey visited St. James' Church, Jefferson. Prayers were read by the Rev. Mr. Hull, of Elmira, assisted by the Rev. Mr. Wilson, of Catharine, who read the lessons, and also the confirmation preface. The Bishop preached and confirmed 1 person. The Rev. Mr. Corson also, was present.

In the afternoon of the same day, the Bishop preached in the Methodist Chapel, at Havana, Prayers being read by the Rev. Mr. Wilson.

On the 20th, the Bishop preached and confirmed 5 persons in St. John's Church, Catharine. Prayers were read by the Rev. Mr. Wilson, the Rector, who also read the confirmation preface.

On the 21st, the Bishop visited Trinity Church, Elmira. Prayers were read by the Rev. Mr. Skinner, of Corning, assisted by the Rev. Mr. Hull, the Rector, who read the lessons; and the Bishop preached. In the afternoon, Prayers were read by the Rev. Mr. Hull, and the lessons by the Rev. Mr. Skinner. The Bishop preached and confirmed 7 persons. The confirmation preface being read by the Rev. Mr. Hull.—*Gospel Messenger.*

ZION CHURCH, ROME.—The *Sentinel*, announces that the congregation of Zion Church, (Episcopal) in that village, have purchased a lot on the corner of Washington and Liberty streets, and will erect a new edifice in the course of the present year. The Church is under the charge of Rev. Henry B. Whipple, formerly of Adams, Jefferson Co., and is in a prosperous condition, as the above article testifies. *Ibid.*

NEW JERSEY.—On Saturday evening, 20th of April, in St. Michael's Church, Trenton, the Rev. Mr. Franklin read prayers, and the Bishop preached and confirmed 7 persons; the Rector, the Rev. Mr. Starr, reading the Preface in the Confirmation Service. The Rev. Mr. Huntington (of the Diocese of Pennsylvania) was present.

Sunday, 21, (third after Easter,) in St. Paul's Church, South Trenton, the Rev. Mr. Bradin read Morning Prayers, the Rector elect, the Rev. Mr. Franklin, catechised the children, and the Bishop examined them, preached and administered the Holy Communion. In the afternoon, the Rev. Mr. Starr read prayers, and the Bishop preached and confirmed 9 persons. The Rector elect, the Rev. Mr. Bradin, and the Rev. Mr. Huntington, were present.

In the evening, in St. Michael's Church, Trenton, the Rev. Mr. Bradin read prayers, and the Bishop preached. The Rector and the Rev. Mr. Franklin, were present.—*Banner.*

SOUTH CAROLINA.—We have received the Journal of the late Convention of this Diocese. We gave an abstract of the proceedings from the Charleston *Gospel Messenger*, some time since. It is a neat pamphlet of 77 pages.

We are pleased to find the following summary of the Parochial Reports, for the year ending Dec. 31, 1849:—

		White.	Col'd.	Total.
Baptisms—Adults	-	31	237	268
" Children	-	343	669	1011
Grand Total	-	374	906	1279
Marriages	-	71	94	165
Burials	-	255	89	344
Congregation, Communicants	-	2669	2247	4916
" Non-com'ts	-	2247	666	2913
" Children under 14		2620	396	3016
" Families	-	638	104	742
Families belonging to other Congations	-	114	——	114
Children Catechised	-	770	1421	2191
Confirmed by the Bishop	-	135	124	259
Sunday Schools, number of Teachers	-	236	2	238
Do. do. Scholars	-	1021	1134	2165

The number of Clergy canonically resident in the Diocese, is 71 ——; and of Parishes, 50, and three Missionary Congregations.

FLORIDA.—We have received the *Journal* of the *Twelfth Annual Convention* of this Diocese, which was held on the 5th, 8th, and 10th of January last, at Tallahasse. The Rev. F. H. Rutledge, D.D. presided, and the Rev. I. J. Scott was chosen secretary. These were the only clergymen present, with 6 lay delegates from three parishes. There are eight clergymen canonically resident in the Diacese, and nine Parishes.

The Committee appointed at the last Convention to devise ways and means for the support of a Bishop recommended that an assessment be laid on each parish in proportion to its ability, to commence from the election of a Bishop; and that a committee be appointed to solicit contributions in different portions of the Diocese; also that the Bishop hold the Rectorship of one of the principal churches in the Diocese. Mr. George K. Fairbanks was appointed the agent to solicit contributions for such permanent fund.

Resolutions were unanimously adopted urging the full attendance of the clergy at the next convention to proceed to the election of a Bishop; and directing the Standing Committee to invite the Rt. Rev. Bishop Southgate to perform Episcopal functions in the Diocese, and to request the Board of Missions to extend him a support, while so acting.

The following gentlemen were elected the

STANDING COMMITTEE OF THE DIOCESE.

Of the Clergy.	*Of the Laity.*
Rev. F. H. Rutledge, D.D.,	Francis Eppes,
" J. J. Scott,	T. R. Betton,
" C. C. Adams,	Jas. H. Randolph,
" B. Wright.	George Whitfield,
	John Beard.

DEPUTIES TO THE GENERAL CONVENTION.

Of the Clergy.	*Of the Laity.*
Rev. F. H. Rutledge, D.D.,	Thomas Douglas,
" J. J. Scott,	William Marvin,
" C. C. Adams,	Isaac H. Bronson,
" B. Wright.	Thomas Randall.

Report of the Committee on the state of the Church.

The Committee on the state of the Church respectfully report, that they have examined the Parochial Reports submitted to them, and as they are not, for the most part, made out in accordance with the requisitions of the 25th Canon of this Diocese, they cannot render in a satisfactory account of the state of the Church in Florida. Some of the clergy have reported on one point, and some on another, while information from the Parishes deemed of importance is not given at all in many cases. From these omissions, the following statistics are not thought by them to present as favorable a state of things in the Diocese as they believe actually exists, even amid our feebleness and many discouragements.

Baptisms	103
Communicants,	264
Marriages,	30
Burials,	39
Sunday School Teachers,	41
Scholars,	206
Contributions,	$3,156 41

During the past year, no Confirmations have been held, there being no opportunity afforded to the young and others to ratify their baptismal obligations in that apostolic rite. All the Parishes, without exception, have reported some persons as awaiting the visitation of a Bishop; and we trust that in the present year, every portion of our Diocese may be visited by Bishops already invited to perform Episcopal duties here, or others, whom we earnestly recommend to the Ecclesiastical authority to invite, as occasions may be presented.

The Committee sincerely regret the frequent changes among our clergy, occasioned, we believe, from an inadequate support, and an erroneous opinion of the unhealthiness of the climate, which induces some to remain here in the winter, and abandon their posts in the summer, when their services are required perhaps more than at any other season. As the effect of this, of eight clergymen canonically connected with the Diocese at this time, only three are entitled to vote in the primary election for a Bishop, and even this small number is larger than we have sometimes had.

The Committee cannot doubt that, in answer to the prayers of the faithful, and the united, zealous and persevering efforts of the clergy, sustained by the uniform and hearty co-operation of the laity, the Church will lengthen her cords, and strengthen her stakes, and become permanent and efficient in this State; and your Committee believe that nothing under God, would tend more certainly to produce this result, than the regular and constant services of a Bishop in the Diocese. In behalf of the Committee,

J. J. SCOTT, *Chairman.*

BISHOP FREEMAN'S VISIT.—The friends of the P. E. Church, in this place, have again been favored with a visitation from their Bishop, the Right Rev. Geo. W. Freeman, D. D., Missionary Bishop of Arkansas and Texas, who arrived in town on Saturday last by the Eastern stage.

We were glad to see him enjoying such fine health, and notwithstanding poor stages and worse roads, and an occasional upset, he appeared to be in an excellent flow of spirits, while his dignified bearing, his elastic step, and his countenance, as yet unfurrowed by the hand of time, tell of a constitution which bears up remarkrbly under age, and the onerous duties of his office.

During his stay among us, the whole religious services have been of an interesting character, but none more so than the one held on Tuesday evening. It had been announced that the rite of Confirmation would be administered on Monday evening, but in consequence of the storm which arose about time of going to Church, it was deemed proper to postpone the ceremony. A good congregation was in attendance on Tuesday evening, and after an admirable sermon by the Bishop, *six* persons presented themselves before him to receive the rite of confirmation. A more solemn and interesting scene, perhaps, was never witnessed by our citizens—it is true they were not assembled in the splendid Church, or costly cathedral—no rich toned organ poured forth its melodious notes while they presented themselves before the man of God—but to hear that little band make a solemn vow to live a Christian life,—to see them on bended knees receive the "*laying on of hands*" by the Bishop, while he implored the blessing of Heaven to rest on each one separately, was a scene that touched the hearts of many who were present to witness the ceremony.

The Bishop intended leaving for Nacogdoches by Thursday's stage, but the report of high waters upon the road, detained him a few day's longer and gave us the benefit of his valuable service; he leaves, however, by to-morrow's stage, accompanied by the Rector of the Parish, Rev. H. Sansom. After spending a few days with the congregation in Nacogdoches, he proceeds direct to Washington on the Brazos, holding divine service at Crocket, Huntsville, Fanthorps, and other places where it will be found practicable. May the good Bishop be attended by the shepherd and Bishop of his soul, and may his life be spared to make us many more Annual Visitations.

We understand that in the absence of Mr. Sansom—the Bishop has appointed A. H. Evans, Esq., to act as lay-reader, so that their services will be continued as usual.—*Redland Herald.*

St. Augustine, Texas.

DIOCESE OF OHIO.—*Confirmations by Right Rev. Bishop of M'Ilvaine.*

Steubenville	- - - - -	17
East Liverpool	- - - - -	12
Cross Creek	- - - - -	7
Springfield, Jefferson Co.	- - -	4
St. Clairsville	- - - - -	3

CLERICAL CHANGES.

The Rev. William Staunton having accepted the charge of St. Stephen's Church, Ridgefield, Conn., requests that letters and papers for him may be directed accordingly.

To Correspondents.

"A Connecticut Churchman" is partly in type but was obliged to be laid over. 'J. H. H.,' 'C. F,' 'V' and 'R.' are also received. 'Sophia,' in our next.

In the 5th v. of the 2nd stanza of the English version on our last page, for "*singing*" read "*sing*."

Married.

At Calvary Church on Tuesday Morning, April 30th, by the REV. F. OGILBY, of the Church of the Ascension Philadelphia, DAVID HUBBELL HOYT to MARY DARLEY, fourth daughter of the late LEONARD OGILBY ESQ., all of this City.

On Wednesday evening, the 24th ult., at Grace Church, by the Rev. Thomas House Taylor, D.D., P. C. Van Schaick to Anna H., daughter of John W. Mitchell, Esq. all of this city.

Notices.

The Corporation for the relief of Widows and Orphans of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will hold its annual meeting in Trinity Church, Newark, N. J. on Wednesday, May 29th, at 9 o'clock, A. M. JOHN L. WATSON, Sec.

Newark, N. J., April 24 1850.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of evening lectures on the Reformers of the Church of England.

Lect. I, (on Sunday, May 5th,) *The Life and Times of Wicklife.*

Service at half-past 7, P. M.

BISHOP OF EXETER'S LETTER.

Stanford & Swords will publish immediately, a Letter from the Lord Bishop of Exeter addressed to the Archbishop of Canterbury.

☞ Church of the Messiah (Seats Free) 119 Wooster-Street, third door South-west of Prince St. Rev. H. J. Whitehouse D.D., Rector of St. Thomas, will by Divine permission, preach the Quarterly Sermon on Sunday evening 5th inst. Service to commence at half past 7 o'clock, on which occasion a collection will be taken up in aid of the current expenses of this Church.

There will be full service and the Holy Communion in Trinity Church, on the Feast of the Ascension, at Nine o'clock in the morning.

Died.

In this city, on Wednesday the 16th ult., in the 21st year of her age, Emily Robertson, wife of Frank Wills, Esq., and daughter of the Venerable George Coster, A.M., D.D., Archdeacon of New Brunswick.

In the case of this young and lovely disciple of Christ death was wholly divested of its gloom and terrors. Bound to earth by the strongest ties, she yet saw clearly with the eye of faith the Paradise above, and was ready to depart, that she might enter in and dwell there forever. While the hearts of the loved ones whom she left are almost bursting with a sense of their loss, they cannot but bless GOD for her bright and beauteous example, and her sweet and peaceful transit to her home in the skies. "Precious in the sight of the LORD is the death of His Saints." H.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since 23d ult., viz:

Family mite box, 1 74; St George's N York, ed China, 25, 25, 50, Africa 20; Ch at Carolla, 98; ed Africa, 40; Greece, 50; ed Africa, Mrs Tracey, 50; General, 404, 150; Total, 787 15; Trinity, Potsdam, 13; St Thomas, Brandon, Vt, 7 55; Grace, Albany, 5; St Thomas, Owing's Mills, Baltimore, Md, 5; Wickliffe Parish, Clarke Co, Virginia, Africa, 26 30; Greece, 8 50;—34 80; Family mite box, 1; Zanesville, O W, ½ 5; Trinity, Columbus, Ohio, 75; Ch of Messiah, St Mary's Ga, 6; Amos Palmer, Morris, Otsego, 10; through E H Howard, Trea, Christ, Lansdale, Africa, 4 11; J Mark, Warren, R I, Africa, 10; Grace, Providence 30 12; St Stephens, ditto, 13 03; St Johns, ditto, S S 1 year, 75 41, China—132 67; total, 345 02.

J. SMYTH ROGERS, Treas.
New York, April 30, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 23d ult, viz:

Ch of the Messiah, St Marys, Ga, 9; Amos Palmer, of Morris, NY, 10; Grace ch, Albany, NY, 5 50; for the Jews, 2 50; St Michaels, Litchfield Co, 7; Zion ch, Sandy Hill, for the Jews, 1; Christ ch, Savannah, Ga, from infant school, 5; All Hallows, Worcester Co, M, 2; Officers of Trinity ch, Newark, N J, 32 11; W Zanesville, 0½ 5; total, 79 11.

THOMAS N. STANFORD, Treas.,
New York, April 30, 1850. 139 Broadway.

P.S.—The Treasurer has received and forwarded two boxes of sundries from the ladies of James' Church, Goshen, for two Missionaries in Wisconsin. The expense of transportation was also defrayed by the same benevolent individuals.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 23rd inst.

Rev R W Harris, DD, annual, 2; Christ Church, Piermont, Rev S G Hitchcock, 1 85.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 30, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY!

The Treasurer acknowledges the receipt of the following sums since 25th inst.

H. M. Boardman, of Boardman, Ohio, by Miss C E B, to constitute him a life member, 10; St Thomas Church, Brandon, Vermont, Rev A H Bailey, 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 30, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 23rd inst, the following contributions, viz.:

From St Peters Church, Peekskill, Rev G S Gordon, 9; St Mathew's Church, Unadilla, Rev N H Adams, 9 20; Grace Church, White Plains, Rev Dr Harris, "Easter offerings," (paid by mistake to T H Stanford, Esq, Treasurer Domestic Missions, and returned) 10; total amount, 42 70.

C. N. S. ROWLAND, Treasurer,
April 30, 1850. 55 Water-st.

RAVENSCRAFT COLLEGE, COLUMBIA, TENN.

The undersigned respectfully acknowledges the receipt of the following contributions for this Institution:—

The Rev S R Johnson, Brooklyn, 5; Rev Thos W Humes, Knoxville, 10; Rev H V D Johns, Balt, 5; Member St Michaels, Charleston, 5; Rev S Morehouse, Mt Holly, N J, 5; G M Wharton, Phil. 5; Rev H L Hanson, M, 5; W G Reading, P., 5; Rev R Cox, Wis, 5; Bishop Meade, 10; Rev K Metcalf, 15; Rev. Dr. Clay, Phil, 5; Rev W H Clarke, Md, 5; Rev J G Barton, St Paul's Coll, 15; Rev Dr Lewis, Brooklyn, 5; St Georges, Hempstead, L I, 7; total, 112.

J. H. OTEY, Bishop of Penn.

N.B.—Contributions for the above enterprise, for convenience, may be sent to Thos N Stanford, Treasurer, NY, who will receive and forward the same.

Advertisements.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. *A Million of Dollars* securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

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JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

THE ANNUAL EXHIBITION of the Pupils of the New York Institution of the Blind will take place at the Broadway Tabernacle on Wednesday May 8th at 4 P. M. The exercises will consist of vocal and instrumental music, and examinations of the various studies pursued by the pupils. Specimens of fancy and other articles of their manufacture will be shown—the whole calculated to display the proficiency which those deprived of sight are capable of attaining. Tickets 12½ cents, the proceeds being applied to defray expenses, and aid in printing of the blind. Clergymen and Theological Students will be furnished with tickets gratuitously at the book store of M. W. Dodd, Brick Church Chapel, opposite the City Hall, and at Robert Carters 285 Broadway.

EDUCATION.—A Lady of highly respectable family, religious principles, great experience and talent, wishes to form an engagement as Visiting Teacher. Her course of instruction comprises English and French, Piano-forte, Singing and Drawing. She would wish to meet an agreeable family, where a portion of her time devoted to GIVING INSTRUCTION in the above accomplishments would be considered an equivalent for board. References exchanged. Address "Alpha"—Office of *The Churchman.*

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2. Vol. III. of Southey's Life and Correspondence, *Examiner.*
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5. The Police and the Medical Profession, *Do.*,
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MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."

April 20,—3t.

WANTED.—A Governess in a family living in the country near Philadelphia. One is required who is competent to teach the various branches of English, French, Drawing, and Music. Salary $350 and board. Address R., Office of the Banner of the Cross, Philadelphia.
April 27—tf

Poetry.

London, February 22, 1850

To the Editor of the Churchman:

Dear Sir,—I sent you a few months since, a beautiful Latin version of the Rev. Edward Miller's "*Sweet Day*" by "holy Mr. Herbert;" I now send you, by the same elegant scholar, both an English and Latin *translation*; not a paraphrase, like too many of Buchanan's. I have other things in the treasury, and am Yours, &c.

James Cook Richmond.

PSALMUS CXXXVIII.

Qua fluit Euphrates, mæsti consedimus herba,
Cum subiit menti te meminisse, Sion!
Natæ illic salices sulcabant frondibus undam,
Et ramis nostras sustinuere lyras.

Exilii namque auctores audire volebant
Carmen, et ingratum corde dolente melos,—
"Quemlibet ex hymnis Solymæ cantetis"; at exul
Quis recinet sacrum carmen, ut ante, Deo?

Cara Sion! Si mente cadas mihi, dextera plectro
Amplius haud possit nostra ciere lyram!
Immemori Solymæ, concrescat lingua palato!
Gaudia nulla tuis anteferenda sinam!
Prolis Idumææ revoca, Deus Optime, verba,

Quando Hierosolymis venerat atra dies,—
"Corruat in cineres, at gloria corruat Urbis!"
Clamabant, "humili concidat æqua Solo!"

Confecta malis Babylonis Filia! nostras
Ultimo ærumnas omnia fausta precor;
Immo tuos rapiens natos, durisque tenella
Saxis illidens membra, beatus erit.

Psalm CXXXVII.

By the deep waters wearily reclin'd
Of Babylon, we could not choose but weep;
For thoughts of Sion crowded on the mind,
While Memory suffer'd not our woes to sleep.
And there upon the willow trees, that flung
Their boughs across the stream, our silent harps were hung

For they who dragged us from our native land,
Mocking our sorrowful captivity
Demanded that the wretched exiles' hand
Should make the chords of sacred melody
"Singing one of Sion's songs" they cried again:
It is the Lord's own song, not meet for banish'd men.

When I forget thee, loved Jerusalem!
May this right hand forget her wonted skill,
May that forgetfulness my tongue condemn
To be for ever motionless and still.
E'en on my joys let bitter anguish fall,
If I prefer not thee, Jerusalem to all!

Remember, Lord! the Edomites' stern c...
"Down with her to the ground!" in Salem's day
Daughter of Babel! wasting misery
Shall Sion's heavy woes to thee repay;
With blessing shall the Avenger then be crown'd,
Seizing thy helpless babes, to dash them on the ground.

Selected Matter.

From the English Churchman.

Leaving the Church.

Amongst the various protests that have been made with reference to the decision of the Gorham case, there is one that has not yet been put forth, and which we therefore desire to propound in its plainest form to all who do us the honour to read our paper. We protest then, unequivocally and decidedly, with all the energy that we are able, against the notion that there is any necessity for any single individual, whether he be layman or clerk, to *leave the Church*, or even to leave the ministry on account of what has recently taken place; or, we would almost say, on account of any thing that can by possibility take place. We protest against the notion that it is competent for individual members of the Church to *leave her*, or "secede" from her at their option; we contend that it is their duty to remain faithful to her, whatever may be the amount of persecution or misrepresentation to which she may be exposed. We particularly deny that it is competent for ministers of the Church to withdraw from those duties which, at their ordination, they have undertaken. Such was not the course adopted by our great Divines and Churchmen of the 17th century, in the crisis of Puritan persecution. They did not secede from the Church. Jeremy Taylor, Saunderson, Bull, Heylin, Morley, Hacket, and a host of others, did not desert their post until compelled to do so. When the Long Parliament declared it unlawful to perform the Services of the Church of England, these great men, driven from their Churches, continued to officiate wheresoever the opportunity was given them. It is recorded of Bishop Hacket, then one of the London Clergy, that when he was reading the Liturgy in his parish Church, he was interrupted by the entrance of a file of soldiers, one of whom presented a pistol to his head and commanded him to desist. "Soldier," said he, "do you do your duty, and I will do mine;" and so continued the Service. This, as it appears to us, is the true spirit in which the orthodox Clergy should act if called on.

But, in truth, no such crisis has as yet come on us. Our Formularies remain unchanged; we have the free use of our Liturgy, and nothing has absolved us from our Ordination vows, to read the Services of the Church, and to teach the people according to them. We do not apprehend that any interference is likely to be attempted with our present Formularies. But should it come to the worst, should our Formularies be changed so as to speak heresy, we still contend that it would be unlawful to secede or withdraw from the Church. The Clergy would still be bound to perform the Services in the manner *in which they have solemnly engaged to do*; they would still be constrained to read *the old Services*, until positive force obliges them to desist.

Such is our view of the duties of the Clergy, we will not say in the present crisis, for this crisis has not yet come. We do not think it will, but it may, and we must be prepared for it.

Meanwhile, we by no means underrate the importance and difficulty of the present junction of affairs. Our counsel would be to do nothing hastily. Individual protests appear to us uncalled for, except a person feels constrained by conscience. In such cases let him not make it in the Church, which, we believe, is illegal, unless it be as part of his sermon. Let him deliver it at some public meeting, or print it. Protests by a knot of persons, however eminent or excellent, we object to, for this reason, because their protest will probably be expressed in terms too strong or too weak for the majority. What we want is an expression of opinion by as large a number as possible, in order that public opinion may, at least, respect it. Our notion is, that all that is required is a simple protest by the Clergy and others, that they hold the doctrine of Baptismal Regeneration in its integrity, and consider the position that it is possible to make a vital doctrine an open question, to be heterodox, or rather, in fact, nonsensical.

Ample opportunity will, we trust, be afforded ere long, for the clear consideration of the whole question. Meanwhile, we shall have had the opportunity of hearing what the Bishop of Exeter and others may say regarding it.

At all events, let us resolve to do nothing rashly, let us not be carried away by crotchets, or private theories, but weigh well the whole responsibilities of our position, and on no account desert the post in which the Providence of God has placed us.

From the Banner of the Cross.

Christian Education.

Rev. Sir and Brother,—Having just finished studying Bishop Doane's treatise on Christian Education, entitled "Burlington College, Seventh Term," allow me to communicate my thoughts to such as are disposed to read them. The words "treatise" and "study" have been deliberately selected as the truest expressions of the character of this Catalogue, and of reading which it justly deserves. It appears to me that we do not possess, within anything like the same compass, so exact and comprehensive a discussion of the nature and grounds of Christian Education; the duty of the Clergy, Parents, and Teachers of all grades to engage in it; and the glorious results to the Church and the world which its fearless, faithful prosecution will ensure. There are works, indeed, which profess to observe a more rigidly philosophical method of treating the subject, but it may be doubted whether they present any essential point which the Bishop of New Jersey has not embraced within the limits of his unpretending Seventh Term Catalogue. It would not be difficult for an author who discloses in every paragraph that he has sounded the depths and ascended to the height of the subject, to have published, had he so determined, a work of any size or pretensions. But I take leave to express the opinion, that the Bishop has accomplished the more difficult task of exhibiting the results of his own elaborate investigations in a form both within and attractive to the comprehension of all. He has not only realized the "multum non multa," but has descended into the thoroughly practical details of his theme, with that graceful mingling of humour and truthfulness which may be considered the characteristic of this distinguished Prelate's style, in his discourses not strictly theological.

It is pleasant to know that we possess a treatise on the subject of Christian Education, which, by its very style, will reach a large class indisposed to read on such a topic. There are some other subjects, of great importance to the mass of the people, which fail of reaching 'the many' by the garb in which their respected and learned authors clothe their thoughts. One who desires to speak most effectively to the American mind, especially on points connected with Christian Education, must not be so elaborate as to be too high, nor so profound as to be too deep, nor as philosophical as to be too obscure for plain practical folk. What is wanted is not the people's admiration but their children; not the tribute of their praise for our learning, but the guardianship of their sons and daughters.

This Seventh Term Catalogue of Burlington College may be read with advantage by Priest and Layman; by Parent and Sponsor; by the Teacher both in the Sunday School and Day School, in the Classical and Theological Institute. It is worthy, too, of the serious consideration of the Statesman as well as the Churchman; because the proper education of the young is the great question which all who wish well to the Commonwealth, must desire to see practically adjusted; and after all said, what is the Holy Catholic Church but the divinely and therefore only appointed *Educator* of man?

I do not write to praise the venerable Prelate whose mind originated and whose vigorous right arm, under God, has built up two noble Seminaries for Christian Education. And yet, methinks, it were a pious work (and quite exciting from its novelty) to speak the truth about one who has been so heartily, systematically, and unjustly anathematized; but if this notice shall induce any one to read Bishop Doane's Catalogue, and from the Catalogue to visit the Schools, and judge for himself whether or not they fairly realize their founder's principles, its object will be attained.

Decanus.

Philadelphia, March, 1850.

Extract from the Worship of the Sanctuary.

A Sermon, preached at the consecration of Christ Church, Madison, February 7, 1850, by George Upfold, D.D. Bishop of the Diocese of Indiana.

Another and very important part of public worship is, "the hearing of God's holy Word" read and preached "for doctrine, for reproof, for correction, for instruction in righteousness:" and, my brethren, much more prominently than is ordinarily allowed, the Word "read"—those lessons of Holy Scripture which form so large a portion of our public service. In these God more directly speaks to us than in the Word preached; and we are privileged to drink of the waters of life, so to speak, at the fountain head, without any admixture of the error, prejudice, and passion, of which there is always more or less danger in the Word preached, in the exposition of the fallible human teacher. This public reading of the Sacred Scriptures, as a part of the stated service of the sanctuary, is a most salutary custom, from which, I trust, no considerations of popularity or expediency, no complaints of triteness and tediousness, no desire of giving more time and greater prominency to the word "preached," will ever induce our branch of the Church to depart. Let me not be misunderstood, however, as if I meant to disparage the preaching of the Word. God forbid! The hearing of the Word preached is a part of our duty when we enter into the courts of the Lord—an important part—but it is far from being, as too many seem to imagine, our whole duty and our only business when we assemble and meet together in God's consecrated temples. Valuable and edifying as it is in its place, it is subordinate in its very nature, in comparison of the Word read; and notwithstanding the prominence and importance—the undue prominence and importance—it has attained in modern days, what is it, after all, unless we suppose the preacher inspired, as were the holy Apostles of old, but the word of man; the exposition of the personal views and sentiments of the preacher, liable to all the misconceptions, delusions, and errors of the fallible human understanding; taking its tinge and tone frequently from the prejudices, and notions, and eccentricities of the individual; and made the medium often of giving expression to the crudest opinions, and of advocating extra-scriptural dogmas and practices of man's invention; and, alas! sometimes of giving vent to personal spleen, vindictive tempers, and angry passions, and that in terms of offensive vulgarity? It is at best man's word, not God's Word; and as such, it is liable to perversion, and is frequently grossly perverted, and made to minister to everything else but edification.

The lessons from Holy Scripture, on the contrary, are the unadulterated, inspired, infallible Word of God. Here is no room for error. Indeed, the custom is, and of itself, one of the strongest and most efficient bulwarks against error. But, let the public reading of the Scriptures be discontinued, disused, and heresy, with its hydra head, clothed as it is often in the seeming garb of truth, commended by some attractive novelty and a fascinating eloquence, will find a clear field, and truth will suffer in the encounter, and soon lie crushed and bleeding at its feet. This is the teaching of experience. Thus the doctrinal corruptions of Papal Rome, though usually attributed altogether to other causes, were gradually introduced, made to overshadow the pure doctrines of the Cross, and fastened as a vampire on the Church. And thus has the "Sun of Righteousness" been shorn of its beams, in this and other countries, where it once shown out in all its pure effulgence and was hailed with universal gladness. Thus has "the truth as it is in Jesus" been made to yield to the wildest fanaticism, running oftentimes into blasphemy; or "the faith once delivered unto the saints" frittered away into a cold and freezing rationalism, distinguished by the repudiation of all that is mysterious in what is declared to be "the great mystery of godliness; denying all that is beyond the grasp of the finite mind relative to the nature, the counsels, and the doings of the Infinite; and among other foul and fatal perversions of the truth, "denying the Lord that bought us," robbing the King of Saints of the brightest gem in His princely diadem, and degrading the Incarnate God to the measure, and stature, and nature of a mere man.

Is the preaching of the Word, then, it may be asked, of little or no account? By no means. In its place, and strictly based upon and governed by the infallible standard of the inspired Scriptures, it is of great account—as that by which divine truth is denunciated, enforced, and defended, the sinner warned, the penitent encouraged and directed, the mourner comforted, the believer enlightened, confirmed, strengthened, and the instruction of the Word read, brought home, and applied to the heart and to the conscience. "So worthy a part of divine service," observes the judicious Hooker, after expressing similar views in relation to the public reading of Holy Scripture to those I have far less forcibly expressed, "so worthy a part of divine service we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God, sermons as the keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds." No, my brethren, God forbid that I should disparage preaching! for perilous is the condition of any branch of the Church with an unpreaching ministry. I would only give it its due place and proportion in the solemnities of religious worship, and oppose the unwarrantable prominence given to it now-a-days, which makes it everything, and prayer and praise nothing, or next to nothing; the chief, and with many the only attraction to the house of God, and the only purpose of entering into the courts of the Lord, to the almost total neglect of, or careless indifference to what is truly and strictly worship—the Common Prayer of the Church, Liturgical Exercises, and Sacramental ministrations, with the reading of the Word, which are deemed of little or no account, and complained of and avoided as wearisome, if not denounced as mere formalism.

Advertisements.

THE EVERGREEN, or Church Offering. The proprietor of this valuable monthly Church periodical would call to it the attention of Episcopalians. Its design is to furnish information and instruction, in an attractive form, which may meet the wants of the christian *family*. The many unsolicited testimonials of approval, which have been sent to us by both clergymen and laymen, afford gratifying evidence of the satisfaction our Magazine is giving. With the May number we shall present to our readers the first of a series of highly interesting and instructive articles upon the *Persecutions of the Early Christians*, written expressly for the *Evergreen*, by a clergyman of this city, well known as one of the best and most vigorous writers in the Church. We hope that the effort on our part to supply a want, which, before our Magazine was started, was much felt in our Church, will meet with a prompt and liberal support from churchmen in this and other dioceses—and that those who *wish well* to the work will aid us by becoming subsbribers.

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N. B. Back numbers containing portraits of most of our deceased Bishops, and views of Churches, for sale at the office. Ap. 27.

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The New York and Erie Railroad enables parents from the city to visit Goshen, remaining eight hours, and returning daily.

The next session of this school will commence on Monday the 29th of April, and continue twenty-two weeks. Circulars containing terms and further particulars may be had at the Book stores of Mark H. Newman, 199 Broadway, and T. F. Crowen 599 Broadway.

The Principal may be seen at the New England Hotel 111 Broadway, above Trinity Church, on Thursday the 18th and 25th inst., from 10 A.M., to 3 P.M., or he will call on those who desire it on the Fridays following.

D. L. Towle, A. M. Principal.

April 10,—2w.

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April 20, 1850,—tf

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"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

SELLING OFF STOCK AND RETIRING from Bookselling.—The Subscriber being deprived of his store in the Tract Society building, 146 Nassau-st., is determined to quit business. He, therefore, in order to close his concern, offers his Valuable Stock of Books to persons in want of them, at prices that will be sure to command their attention. Most literary men, amateurs, scholars, professional men artists, and in short every one who either reads or buys books, knows how recherche, valuable and extensive that stock is.—It is unnecessary for him, therefore, to say more than that it contains the most valuable treatises on every branch of knowledge, in all languages, for sale in this country. The whole will now be disposed of at lower prices than ever before, as he must close his business in a very few months.

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April 10—3t$

THE Seventh Term of the Retreat, a Church School for Young Ladies, under the charge of Miss Spaford on the School House Lane, 5 miles from Philadelphia, in a most healthy and beautiful region of country, will commence on the 10th inst. A few more pupils can be received.

April 13, 1850—3t

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Any commands addressed to the office of the *Churchman* shall be duly attended to. The most satisfactory references can be given, if required.

April 6. tf

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WILLIAM ELLSWORTH, President.
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The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part 1, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

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The Children's Magazine, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear	half morocco,	10	cents,
Norah	"	10	"
The Widow's Son	"	10	"
The Dog an Example of Fideliy	"	18	"
Bessie Gray	"	21	"
George Austin	"	30	"
The Doubt Settled	"	10	"
Simple Stories	"	12	"
The Jewels	"	16	"
Stories illustrative of our Duty to God	"	18	"
Charles Burton. A Tale	"	23	"
Emma. The Child that Jesus called. By Rev. H. W. Lee	"	16	"
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BEAUTIFUL BOOKS FOR GIFTS.

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

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PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

.ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,
S. B. PADDOCK.
Cheshire, Conn. March, 1850.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
Newark, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78	
Newark City 6 per cent Bonds,	1,900	
Brooklyn,	50,000	
Bonds and Mortgages on real estate worth twice the amount,	239,054 57	
Real Estate,	16,968 11	
Premium Notes drawing 6 per cent, secured by policies,	605,248 04	
Loans on Scrip,	6,025 32	
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14	
		$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

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Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $872.000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor 501 Broadway.
August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $4
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

on the mutual plan,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

on the joint stock plan,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz, twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
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OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

GREAT AGRICULTURAL WORK!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A. M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

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